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RESERVE  
STORAGE





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LET no reader pass by the article on Central Turkey because of its length. It is a stirring chapter in the history of missions. This article and Mr. Sheffield's account of the opening for Medical Missions in North China have taken some of the space usually devoted to letters. We shall be surprised if the missionary hymn, with its accompanying tune, given among the Miscellany, does not prove a great favorite. See the advertising department for the announcement of a new map of Central Africa.

WHEN our last number was issued arrangements were so far advanced that a Pioneer Exploring and Missionary Company was to leave this country in the early spring for Bihè in Western Central Africa. At the last moment our friends who had been proposing to go felt obliged to withdraw and decline the service, for reasons connected with their families. This necessitates a delay in opening this promising field, until others fitted for such work shall offer themselves. With two or three ministers, some of them qualified to lead and inspire enthusiasm, while possessed of cool judgment and honest common sense,—and if they have in addition to other intellectual and spiritual gifts, scientific aptitudes and practical skill, so much the better,—it is desirable to join a first-rate physician, who may make his medical knowledge and practice not only of service to his associates but a means of opening the way for spiritual healing. It is not often that devoted servants of the Lord have such an opportunity open to them of doing noble work for God and for mankind as will be the privilege of those who lay the foundations of this mission.

SAD tidings have reached us of the death, on November 23, of Dr. A. H. Adams of the Japan Mission, while on the passage from San Francisco to Yokohama. Dr. Adams had been compelled, on account of the health of his family, to come to California, and having left them there he was returning to his work when death suddenly met him. He was a faithful and true missionary, and greatly beloved by his associates. Only He to whom the cause of missions belongs knows why this servant of his, who seemed to be so much needed, is taken away.

REV. DR. PHILIP SCHAFF, in a note respecting the statements put forth by the missionaries of the Board concerning religious persecutions in Bohemia and Austria, says: "I examined the facts myself last summer, on the spot, and found them correct by the concurrent testimony of ministers and laymen whose veracity is above question." As to the future, Dr. Schaff says: "We must persevere in our efforts, and shall win in the end."

A BRIEF letter from Captain Bray, of the "Morning Star," reports a prosperous voyage up to September 8, at which date the vessel was at Jaluij, expecting soon to sail for Ebon and Kusaie. On the island of Tapiteuea the churches are said to be too small for the Sabbath congregations. It is reported that the King of Apemama has become a Christian. Captain Bray expects to reach Honolulu at as early a date as he did last year.

A DEAR lover of the missionary work was Rev. Dr. Blodgett, of Pawtucket, who died December 27. The friends he most wished to see in his last days were those at the Missionary Rooms, and when too weak to read the *Missionary Herald* he would hold it in his hand for hours. What joy will it be to such redeemed souls to watch from above the progress of God's kingdom!

HOPEFUL INDICATIONS. — The receipts for the first four months of our present financial year, terminating January 1, amounted from donations, to \$92,656.39, from legacies, to \$23,613.68, a total of \$116,270.07, an advance of nearly \$20,000 beyond the average receipts for the corresponding period during the past three years. This is encouraging. May this relative increase continue through the year, and may prayers increase in the same proportion! We need both the gifts and prayers in large measure.

THIS number of the *Herald* will reach most of its readers before the last Thursday of January, which is the day of prayer for colleges and seminaries. Remember a special topic suggested for that day, MEN FOR MISSIONARY FIELDS. The students of Hartford Theological Seminary have suggested, in a circular addressed to their fellow students in preparation for the ministry, that on that day they unite in prayer for divine guidance as to their duty to the heathen. Let all Christian hearts join with these young men in their supplications.

WE have not received the full text of Professor Christlieb's paper presented at the Evangelical Alliance at Basle, but some of its statements, with reference to the extent of modern missions, are reported. He gives 70 as the number of Protestant missionary societies, — 27 in Great Britain, 18 in America, 9 in Germany. The enrolled converts from heathenism amount to 1,650,000, a larger number having been brought from idolatry in 1878 than the whole number of Christian adherents on missionary fields at the beginning of the century. The ordained missionaries from Christian lands number 2,500, and the native preachers and catechists 23,000. Professor Christlieb places the income of Protestant missionary societies at about \$5,762,000, of which one half comes from Great Britain. A Christian literature has been given in more than 70 barbarous languages, and 600,000 scholars are in mission schools. Is not the Kingdom of God advancing?

LATE advices from our missionaries in Van, Eastern Turkey, report that there is little short of a famine in that region. Wheat costs about five times as much as usual, and it is difficult to obtain it at any price. Similar destitution prevails among the Nestorians of Persia, who have made an appeal for aid.

MISSIONARY PHYSICIANS NEEDED. — While the call to pastors and theological students to enter upon missionary service has met with a good response, we must repeat, with added emphasis, the appeal for well-educated and devoted physicians. Medical missions are proving one of the grandest agencies now employed for advancing the kingdom of Christ among the unevangelized. In the Foochow Missionary Hospital, under the care of Dr. Osgood, 9,578 cases were treated during the last year. Many of these patients hear Christian truth for the first time while in the hospital, and return home to tell of the new power which heals soul as well as body. The impression made upon multitudes may be judged of by the inscription upon a tablet erected in the Foochow Hospital by a Chinese military officer who had been under treatment, a copy of which is given in the Young People's Department for this month. Read also the article on another page by Mr. Sheffield, concerning the remarkable opening for medical missions in North China. Urgent calls are coming from Armenia and Central Turkey Colleges, and from Bulgaria, for missionary physicians, skillful in their profession, and of devoted piety. Are there not some such men who will hear the call of the Master, "Heal the sick, cast out devils"?

WHILE the interests of the Indians are under discussion, let it be remembered that the American Board has been successfully laboring for their welfare for over sixty years. The Board has expended more than \$1,200,000 in seeking to evangelize various tribes, and while it has passed over a large part of its work for them to other hands, chiefly to the Presbyterians, it has by no means ceased to care for the Indians. It has gathered 50 churches, with not far from 4,000 enrolled members who have proved themselves worthy of the Christian name. We have now a vigorous mission among the Dakotas, with 8 churches, 600 members, and 530 in schools, necessitating an appropriation for the current year of \$18,000. There lies on our table the catalogue of the Santee Normal Training School, printed partly in Dakota and partly in English, showing by its list of names and its course of study that our missionaries have a vigorous institution under their care for the training of teachers and preachers. It has recently been asserted that it costs our government a million dollars to kill an Indian. The American Board has demonstrated that, through God's grace, it does not cost a thousandth part of that sum to save him.

THERE are reforms in Turkey, however spasmodic they may be. Said Pasha has been holding a session of the "Imperial Reform Commission" at Marash, and, among other good acts, the Commission has given relief to Zeitoon, reducing its taxes, pardoning the whole body of so-called rebels, and releasing from the Marash prisons one hundred and four Zeitoonlees confined there. A letter from Mr. Marden also reports that this Commission has given an order for the return of Mustapha, the converted Moslem, who was banished from Marash five years ago for his Christian faith, Said Pasha directing the governor to protect Mustapha as a Christian. The Pasha affirms in strong terms that the Turkish government has no right to interfere with any man's religious faith. Let it be hoped that this reform may be something more than a spasm.



## CENTRAL TURKEY.

BY REV. HENRY MARDEN, OF MARASH, CENTRAL TURKEY.

I PROPOSE in this paper to present a bird's eye view of our mission field, touching upon as many points as practicable. I shall give a wide range to my pen, in part to answer inquiries of friends in America, and partly with the hope that any facts pertaining to Central Turkey will contribute more or less directly to the general interest in mission work. It is well known that, by a mutual arrangement between evangelical missionary societies in Europe and America, the Turkish empire has been left almost exclusively to the care of the American missionaries, the American Board occupying nearly the entire territory except Syria, which is under the care of the Presbyterians.

## THE COUNTRY AND ITS PRODUCTS.

The mission field called Central Turkey lies around the northeast corner of the Mediterranean sea, extending inland some 200 miles. It includes Tarsus, the birth-place of Paul, Antioch, where the disciples of Christ were first called Christians, and Oorfa, the reputed birth-place of Abraham. The Taurus Mountains, extending from Smyrna to Ararat, 10,000 feet high, with snow on their summits nearly the whole year, cross its northern borders. Between Antioch and the sea are the Amanus Mountains, with the famous pass called the Syrian Gates, and north of Tarsus, in the Taurus, are the Cicilian Gates, both famous in ancient history. East of Tarsus is Issus, the battle-field of Alexander and Darius. The old Euphrates, 1,000 feet wide and ten feet deep, flows through the eastern part, on its way to the Persian Gulf.

The face of the country is about equally divided between mountains and plains. The mountains are high ridges of whitish limestone, some without a tree or shrub, others covered with a scanty growth of bushes, while here and there are seen straggling forests of oak and pitch pine. The valleys are frequently watered by cold, clear streams, flowing directly out of the mountain side, and are very productive. The soil in the plains is rich and deep. From December to May it rains perhaps one fourth of the time, with an occasional sprinkling of snow, but from May to December not only is rain almost unknown, but rarely is a cloud to be seen, especially in the interior, while the sun pours down its scorching heat day after day. The mercury seldom rises in the shade above 110°, except in the lower plains, but the great dryness of the atmosphere renders the heat very oppressive. On the mountains the air is cool and refreshing. Wheat and barley are sown in November and harvested in May and June. The grains are wheat, rice, millet, barley, and Indian corn. Vegetables are grown in irrigated gardens in summer. The varieties are onions, garlics, egg-plant, okra, tomatoes, melons of all kinds, squashes, and carrots. Cotton and tobacco are grown in many localities. The plow is the crooked stick of Abraham's day, with an iron point. This plow and a common pickaxe are the chief farming implements, for harrows, cultivators, hoes, and rakes are unknown. The watered ravines in the mountains are generally filled with orchards of apricot, peach, mulberry, pomegranate, fig, plum, pear, English walnut, and almond. On the shore of the Mediterranean are large groves of orange and lemon, with here and there a date palm tree and cactus hedge. The domestic animals are camels,



horses, mules, donkeys, cows, sheep, goats, and buffaloes. No hay is gathered, and there is but little grazing, except for sheep and goats. All other animals are fed, especially in winter, with barley and straw.

Grapes of the finest quality are raised in immense quantities. Some cities have twenty-five square miles of vineyards spread over the neighboring hills and mountain sides, and though the grapes are so abundant and delicious, not a drop of rain is expected from the time the vines leave out till the grapes are gathered, and they are never irrigated! The grapes are eaten fresh, are dried for raisins, and are also made into sweetmeats of many varieties. An intoxicating drink called "rakky," is made to some extent, but wine is seldom seen. The use of intoxicating liquors is confined largely to government officials and soldiers, and to those men who have come more or less into contact with the civilization of southern Europe. Tobacco is never chewed, but is smoked by all classes, with rare exceptions.

#### THE CITIES — THE PEOPLE.

Aleppo and Adana are the chief commercial cities, whence European merchandise is sent hundreds of miles into the interior. The chief seaports are Alexandretta and Merdin, which are visited every week by steamers from Marseilles and Constantinople. There are no carriage roads whatever, but mere trails from city to city. The great thoroughfare from Alexandretta to Aleppo and Bagdad, though used for twenty and perhaps forty centuries, is in some places narrowed down to a single donkey path. All traveling and transportation is done by caravans. The people live either in cities or villages, with their houses built as close together as possible. Cities have no suburbs, and the outside rows of houses are the poorest and cheapest. No man dares to live at a distance from neighbors. The village houses are generally made of sun-dried brick, sometimes of mud and cobble-stones, while the larger cities are built of well-cut limestone, with flat earth roofs. Thousands of people live in tents made of black goat hair, cloth, or merely reed matting. The population is made up of five or six distinct nationalities.

The great Aleppo plain is dotted over with the black tents of the Arabs. The Antioch plain has its many villages of Turcomans. These Turcomans are a branch of the Turkish race, living in tents as shepherds, and quite separate from other classes of the population. A little further north are thousands of Koords, descendants of the ancient Carduchi whom Xenophon, 400 B. C., found in these same mountain fastnesses. Two thirds of the population of the cities and towns, and the entire population of numerous villages, are Turks, lineal descendants of the wild Tartar warriors, who came down from Central Asia hundreds of years ago and conquered all Asia Minor. The government is still in their hands. Upwards of 100,000 Circassian refugees from Turkey in Europe were scattered through Central Turkey in 1878. They are merely armed tramps, feared and hated by all classes. The other third of the population of the cities, including some mountain villages, are Armenian Christians. In the eastern part of the field are a few thousand Syrians, the remnant of an ancient race.

In nearly every city is a community of Roman Catholics, sometimes numbering several thousands, as in Aleppo, while various fragments of other Christian

sects are scattered here and there. The Arabs, Turcomans, Koords, Turks, and Circassians, are all Mohammedans, with scarcely an individual exception. The Armenians, Syrians, and various smaller communities, are nominal Christians. They, with the Koords, are descendants of the original inhabitants of the land. The conquering Moslems gave them their choice between the Moslem faith, tribute, and the sword. The Koords, who had never become Christian, accepted Mohammedanism. What Christians were left after the bloody wars still adhered to their Christian faith and paid tribute. Each sect retained its own language, priests, churches, forms of worship, and customs, and though the religion of these different sects apparently consists largely of the same lifeless formalities, and with the same lack of influence upon the character, yet these different sects are often jealous and utterly hostile towards each other, and are all about equally distant from evangelical faith.

#### THE LANGUAGES AND RELIGIONS.

The language of the Arabs is Arabic, the Koords speak Koordish, the Circassians, Russian; while many individuals of these classes speak also Turkish, but the Turcomans and Turks speak only Turkish, except in Aleppo and vicinity, where they speak Arabic. Yet all of these Moslems perform their religious services in the sacred Arabic. It is not considered essential that the Moslem understand the Arabic prayers he repeats five times a day! All the Christian sects have been so overshadowed by the Turks that they have, though unwillingly, learned their language. However, the Armenians generally in their homes speak the modern Armenian, but they conduct all their church services in the ancient Armenian. The Syrians speak the modern Syriac at home, Turkish in the street, and worship God in the ancient Syriac. No one doubts that Babel was somewhere in this vicinity.

The missionaries find access to all classes by means of the Turkish, and learn only that language. When the missionary first came he looked about for a field of labor. At the first mention of Christianity the haughty and fanatical Moslem replied: "Would you have me become like these infidel dogs?" It was sadly true that there was very little in the lives of the Christians he had seen, or in their faith, worthy of imitation, and the argument of their example was more convincing to him than any teaching or preaching of the missionaries. And then, too, when the preacher reasoned of righteousness, temperance, and judgment to come, there was no response in the heart of the Mohammedan; but the Christian, however degraded, when secure from the eye of his priest, listened gladly to the gospel message. In such circumstances it was plainly expedient to offer the gospel first to those who were ready to receive it, and seek to lift them to a purer faith and higher life, with the hope eventually of reaching the Moslems in part, at least, through the example of Christians of a better type than those they had seen. Hence the Protestant work throughout the Turkish empire has been confined almost exclusively to the nominal Christians.

In Central Turkey the Christian population is chiefly Armenian. They are a fragment of the old Armenian nation that in the time of Christ, and perhaps in Abraham's day, was located in the vicinity of Mount Ararat. They have maintained their national identity in a most remarkable manner. It is claimed that in the third century their king was converted and ordered the nation to be

baptized, when doubtless some pagan rites received a christening. A few centuries later the nation was overrun by the Turks, large numbers were put to death without mercy, others fled from their homes, and their descendants are now found in all parts of the Turkish Empire, and many have emigrated to other lands. Despite the rough treatment by the Turks these hundreds of years they have with wonderful tenacity clung to their Christian name, and to the forms, at least, of a Christian faith.

#### AINTAB. — THE ARMENIANS.

The city of Aintab, 100 miles north of Antioch, furnishes a good illustration of the present condition of these Oriental cities in the character of its Moslem and Armenian population and the results of missionary work. In this city there are 30,000 Turks, all Moslems, with their sixty mosques, from whose lofty minarets their priests five times every day shout the call to prayer. There are 10,000 Armenian Christians, with their church edifice built centuries ago. They have their church service and Bible in the language of their ancestors, their priests and ceremonies, and have had them more than a thousand years. If you will look into their church as it appeared when the first American missionary visited the place thirty years ago, you can form some estimate of the value of their Christian faith. There is an audience of perhaps a thousand men. The priest stands before the altar and reads the service from a prayer-book in the ancient Armenian language, which is probably understood by no one in the audience, and possibly he himself merely repeats what he has memorized from some other priest. The people know when to bow, when to kneel, and when to cross themselves. They perform their part and the priest performs his, and at the close of the service the men come forward, kiss the sacred crosses on the huge Bible which none of them can read, cross themselves before the pictures of saints upon the walls, then hunt up their boots and shoes which they have left at the door (a thousand pairs of them), and go home. But where are the women and daughters? They are not allowed to enter the body of the house, but, closely wrapped in their white sheets from head to foot, they climb up the dark stone stairway to a narrow gallery, and sit behind a high lattice, where, unable to see or hear anything, they can only have a sociable by themselves. Such were the religious privileges of these 10,000 nominal Christians. There was deep moral and spiritual darkness, with very few rays of light.

#### MISSION PROGRESS AT AINTAB.

The first missionary was stoned out of the city by a mob, at the instigation of an Armenian priest, but a few earnest men gladly received the truth, and a little church was organized. Then followed Sunday-schools, prayer meetings, day schools, pastoral work, and the first converts, like Philip, brought many a Nathanael to Jesus.

Thirty years have passed. There are now in Aintab 2,000 enrolled Protestants, two churches, more than 600 church members, admitted on the same conditions as in New England, two Sunday-schools with from 700 to 800 members in each, day schools for all the Protestant children, with gradations of primary, middle, and grammar schools. These two churches have their ordained and settled native pastors, with deacons, church committees, and the various insti-

tutions of well organized Christian communities. For a dozen years they have managed their own affairs, and have paid the salary of their pastors and the current expenses of their churches and schools. The missionaries now have no control over them, and wish none. These two churches are independent and self-supporting, and are able henceforth to stand on their own feet and take care of themselves. The missionaries found only one woman in the city who could read, but now nearly every woman in the Protestant community can read her Bible.

Look into one of these Sabbath-schools and see 800 men, women, and children study the Word of God. All are present who attend the preaching service. Both teachers and scholars give close attention to their work. There is many a man among them who can repeat the Bible story from Genesis to Revelation. An hour or two later they gather for worship. The preacher can readily speak three languages and read two more. He conducts the service after the manner of the evangelical churches in America, but the language, of course, is Turkish, which is understood by all his hearers. The hymns are the Turkish translation of the sweet songs of Zion which we have heard from childhood, and are sung in the same old tunes by the whole congregation, all singing the same part.

If the prayers and sermon were in English, they would seem appropriate in our ordinary congregations in America. That kind-faced deacon near the pulpit helped stone the first missionary out of the city. The man in the middle of the audience, with a deep scar on his brow, is a converted robber from a village near by. He is now clothed and in his right mind. There are many interesting characters in the audience, but we have not room to describe them. A third congregation of some 200 has recently been gathered in the lower part of the city, and is working its way up towards self-support.

#### PROGRESS IN EDUCATION.

In addition to the schools supported by natives at Aintab there is the Young Ladies' Boarding School for the education of female teachers. Since its establishment, some sixteen years ago, it has done good service in the education of Christian girls.

Seven years ago the native Protestants at Aintab paid \$8,000 in cash as the first installment toward the endowment of a Christian college to be located in their city. This amount seems larger when we regard the fact that a common laborer can earn but twenty-five cents a day and board himself. English and American funds, under the control of a Board of Trustees in Boston, have supplemented this donation, and Central Turkey College is already doing a noble work. The buildings stand upon a hill outside the city, and present a fine appearance. It has some eighty students in its different departments, and an efficient corps of instructors, both native and American. In its present progress it will very soon sustain to Central Turkey the relation of Yale or Harvard to New England, while it has the whole field to itself without a rival.

These facts indicate only in part the results of mission work in Aintab. The Oriental, when left to himself, is entirely satisfied with the customs of his ancestors, and aspires to nothing better, and no contact with western civilization has ever aroused him from his drowsiness; but when his heart is warmed



into life by the influence of gospel truth, his mind awakes, and he wants a clock, a book, a glass window, and a grain mill. In fact, almost every steamer that leaves New York for the Levant brings sewing-machines, watches, carpenters' tools, cabinet organs, or some of the various appliances of Christian civilization, in response to native orders that never would have been sent but for the open Bible in the hand of the Oriental himself. As you pick your way along the narrow street through the noisy crowd of Arabs, Turks, camels, donkeys, and dogs, the click of an American sewing-machine, or the sweet strains of an American organ will now often greet your ear like the welcome voice of an old friend from the far-off homeland.

#### CHANGE AMONG THE ARMENIANS. THE MOSLEMS.

Will you now look with me again into the old Armenian church? You hear again the service in the sacred language of the fathers, but at the close there is a sermon in Turkish by the priest, at the demand of his audience, who have learned from the Protestants that religious services should be *understood* as well as performed. Near by the altar stands an Estey organ from Brattleborough, Vermont. The pictures have mostly gone from the walls, and, if not in this church, in some others, side by side with the anciently gilded Bible, which few, if any, could read, there lies the plain, fresh Turkish Bible from the mission press. In the Armenian schools close by you will find the Protestant text-books, and very likely a Protestant teacher. It is said that before missionaries came to Turkey, there was not in the whole Empire a school in which the spoken language was used, while geography and arithmetic were quite unknown. The Bible will, of course, now be found in every Protestant home, but you will see it, too, in a large number of Armenian houses, where it is often read with thoughtful interest. The effect of Protestant light can now be seen on the dark background of the Moslem faith. The old bitterness and hate that forbade a Christian to speak the name of his Master in the presence of a Turk has softened down, and gives place to kind regard. It is not uncommon for a Christian not only to defend his faith before Moslems, but to plead with them to look to Jesus and live.

The attitude of the government towards Christianity still represses all spirit of inquiry on the part of the Moslems. It cares but little how much the despised Christians change about from one creed to another, but though the death penalty for a Moslem conversion has, under the pressure of foreign influence, been abolished, there is yet practically no religious liberty for the Moslems. The only two Moslem converts in Central Turkey have been now four years in exile solely for their Christian faith, and no efforts of Christian consuls have availed to secure their liberty.

#### MARASH. THE OUTLOOK FOR TURKEY.

The statements thus far made in regard to Aintab are applicable almost word for word to the city of Marash, our other center of mission work, where, instead of a college, the Theological Seminary is training men for the pulpit, and 2,500 Protestants and three self-supporting churches indicate the progress of evangelical faith. Oorfa, Adiaman, Kassab, Killis, Adana, and Hadjin, have each from 300 to 1,000 Protestants with a self-supporting church. More than thirty

other cities and villages in Central Turkey have their churches and schools, their prayer-meetings and Sunday-schools.

The missionaries reside at Marash and Aintab, there being generally three men, their wives, and two single lady teachers in each of these two cities. The ladies have charge of the boarding-schools at the centers, and a general supervision of the schools, and special work for native women in out-stations. The missionaries at Aintab have charge of the College, and the missionaries at Marash of the Theological Seminary, while from each place as a center they supervise the general mission work, making frequent tours over the field on horseback, preaching as occasion may require.

These same evangelical influences are at work in all parts of the Empire. But few cities or towns are now without a community of Protestants with its church and school. In Asia Minor alone there are more than 200 places of worship where the living preacher every Sabbath proclaims the gospel message in the languages of the people. The whole Turkish Empire is indeed starred all over with churches and schools, with Christian homes and family altars, each a center of life and light, sending out its sacred influences into the surrounding darkness.

Let the friends of mission work in Turkey furnish the men and money, and be instant in prayer, and before long the strongest barriers will fall and the discordant elements that now compose the population of the land will become united in Christian faith, and the Turkish Empire, purified and evangelized, will take a place among the Christian nations of the earth.

It is said that Turkish birds never sing. They have no heart for song in this land. But one summer morning, weary with the sights and sounds of the city, I wandered down through the gardens for an hour's rest. In the hedge by the path a nightingale was pouring forth its song, so sweet, so pure, it seemed like an echo from the upper world. So, in cheering contrast with the din and strife and moral death, the sweet sound of the gospel is heard here and there all through the land, with its glad tidings of peace and hope, waking the nation into life from the sleep of a long, dreary night.

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#### HEALTHINESS OF WESTERN CENTRAL AFRICA.

REV. S. H. MURPHY, of the Presbyterian Mission at the Gaboon, a few miles north of the equator, in a letter of September 22, 1879, says: "A word about this much-abused climate. I should certainly prefer this delicious tropical climate to that of Indiana, or South Carolina, or the city of New Orleans, and, for the most part of the year, even that of New England. You can never suffer that discomfort of heat which you have experienced at home during the summer just ended. The conditions of health are good living, godliness, cleanliness, tranquillity, patience, and quinine. All the self-conceited, bilious, and dyspeptic should be persuaded not to make Africa their home. As for the African fever (yellow fever is unknown in these parts), it is less serious than is generally supposed, and comes generally through exposure or folly. There are hundreds of diseases far more perilous in northern latitudes."

The last number of the *Mittheilungen der Afrikanischen Gesellschaft in Deutschland* contains a long communication from Herr Otto Schütt, Civil Engineer, who has been exploring the basin and region of the Coanza (or Quanza). From Malange, which is more than two hundred miles from the sea-shore, Herr Schütt has penetrated some six hundred miles in a northeasterly direction, and returned through Malange to St. Paul de Loanda. As to the climate of this region, he writes: "It is the testimony of all that the climate of the inner-African plateau is by no means so bad as it has been represented. In the cold season the sun never seems oppressive, as there is a cool breeze always blowing, and even during the rainy season one gets accustomed to the heat. During all my journey, except while staying at Dondo on the upward trip, and when I was inexperienced, I have usually worn woolen clothing, and for bed-cover have used a small blanket, and covered myself up every night in woolen garments; only in the day I have dispensed with a vest and kept my coat buttoned. My last attack of fever was on the 26th September, 1878; from that day till my return to St. Paul, June 22, 1879, nine months, I have had not a single attack."

This region is several hundred miles nearer the equator than Bihè, and also is at a much lower elevation, so that Bihè is probably still more healthy. Capt. A. C. Yates, of New York, who has been trading on the coast for more than twenty years, informs us, as to the climate of Benguela, that when persons are suffering from sickness up the coast they go to Benguela to recruit and reinvigorate their health.

Commander Cameron, in a private letter, also says: "Physically, Bihè might be made a paradise. But as a center of slave trade and of all the vices attendant on it for centuries, the word Christian has lost any signification of good, and only means a stranger, or one not belonging to the country."

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### A MISSIONARY'S REWARD.

It is written of Moses, to his eternal praise, that while suffering affliction with the people of God, "he had respect unto the recompense of the reward." It is written of One greater than Moses that for the joy set before him he "endured the cross, despising the shame." No disciple of Jesus, no follower of those who through faith and patience inherit the promises, need regard the self-denial he should exercise as forbidding all thought upon what he shall gain by his Christian service. We who are commanded to count the cost of that service are certainly permitted to consider its rewards. What, then, shall he gain who, in obedience to his Lord's command and out of love for the souls of men, goes from his home and kindred to carry the gospel to the benighted? He leaves much. What shall he find? Some of his rewards it is not difficult to name.

Aside from his inheritance in the heavens the missionary gains the immediate approval of his Master, and the consciousness of having the smile of this Master resting upon him must be a source of perpetual joy. Whoever else may doubt or sneer about his undertaking, he knows that the One whose judgment weighs more than that of all men commends his purpose. And to those who thus serve him the Saviour gives more than his approval. He grants his presence. It



was specially to those who go to preach his gospel in all the world that Jesus said, "Lo! I am with you alway." Many a missionary can testify as to the wonderful way in which this promise has been fulfilled to him. Frequent allusion is also made by missionaries to the hundred-fold they have gained in houses and brethren and sisters. So many homes are opened to welcome them, so many who have never seen their faces take them instantly into the most fraternal fellowship, that they marvel at the literalness with which Christ keeps his word to those who have left all for him.

There is another class of rewards, not so often considered, but brought to view in a letter recently received at the Mission Rooms from Southern India. Some four years ago the Rev. William B. Capron, after twenty years of missionary service, was called by the Master to leave the good work he had begun in the town of Mana-Madura. He laid foundations in that place, but until recently no missionary has occupied the vacant post. Last autumn Rev. Mr. Jones was stationed at Mana-Madura, and in his first letter from that place he writes:—

"The universal and tender and affectionate testimony which I have heard from all the heathen of Mana-Madura, who are in influence and authority, to the life and labors of Mr. and Mrs. Capron when here, is proof that the gospel is not without effect even when it fails to make Christians of men. For instance, a man of standing in the place called upon me after I had been in Mana-Madura a week. He apologized for not having called sooner. 'But the truth is, sir,' he said, 'I tried to come two or three times before, but the moment I came in sight of the compound my heart sunk within me.' Here emotion put an end to his sentence. After a little he resumed and said that it seemed impossible for him to come into the compound only to miss that *best of all men* whom he had seen on earth, Mr. Capron. He could not mention that name without tears. He showed me two letters which Mr. C. had written to him years ago—full as they were of Christian love and the tenderness of a Christian shepherd, and these he prized among his greatest treasures. But this man is not a Christian by profession. He still lingers in heathenism, and yet I have never heard an American parishioner speak with half the tenderness and emotion of his pastor that this heathen manifested as he spoke of this dear departed missionary. Nor is this man alone in this feeling. There are hundreds in this village and station who, though not equally, perhaps, yet as truly love Mr. Capron; and they believe in his doctrine."

Who would not covet as the result of his life's labor a reward like this? To awaken in benighted minds new ideas of truth and of love and of God; to impart to a community in which Christ had not so much as been named some conception of his divine grace; to set in motion a train of Christian influences that shall last with increasing power long after the individual laborer has left his earthly work; what higher ambition can a man have? what greater reward can he hope for? Paul strove to preach the gospel, not where Christ was named, lest he should build on another man's foundation. For what other reason did he cherish this purpose than that he might have the joy of knowing that he began the work in places where it was ultimately to triumph, and that in the records of that final victory he should have a special and glorious share? Every missionary may have a corresponding gladness as he sets up the standard of the cross in an advanced position. He stands at the fountain head and opens the

channel for a stream that is to flow on ceaselessly, making the desert to bloom. He will not see at once all that he accomplishes, but faith sees the end. Few, comparatively, were converted to Christ in Mana-Madura while Mr. Capron was alive. Some whom he powerfully influenced are not converted yet. But their children and children's children will be, through the influences which this missionary set in motion. Has he not a great reward in the power which his memory now exerts in the place of his earthly toil? Will he not have endless joy in the triumphs which the gospel is sure to win on the spot where he first preached its blessed message?

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## THE LOCAL CONFERENCES OF MASSACHUSETTS.

DONATIONS to the American Board from Massachusetts, excluding those received from the Woman's Board, from special offerings for debt and from legacies, declined last year, as related to the average for the preceding five years, about twenty-four per cent. All parts of the State shared in this decline with the exception of two, namely: Brookfield Conference, which advanced seven per cent., and Essex County North, which advanced ten per cent. The following is the record: Plymouth County decreased six per cent.; Worcester County South, ten; Suffolk County, fifteen; Middlesex Union Conference, sixteen; Dukes and Nantucket Counties, seventeen; Hampshire County,<sup>1</sup> seventeen; Worcester County North, twenty; Barnstable County, twenty-five; Berkshire County, twenty-five; Franklin County, twenty-five; Middlesex County (excepting Middlesex Union Conference), thirty; Worcester County Central, thirty-three; Essex County (excepting Essex North and South Conferences), thirty-five; Essex County South, forty; Norfolk County, forty; Old Colony Auxiliary, fifty-five; Bristol County, sixty; Hampden County, sixty. As the gifts from some of these localities are large, a decline to any considerable degree is seriously felt. The decrease in amount, in round numbers, was as follows: Dukes and Nantucket decreased \$18; Plymouth, \$100; Barnstable, \$200; Worcester North, \$200; Old Colony, \$250; Middlesex Union, \$300; Franklin, \$300; Worcester South, \$400; Essex (excluding Essex North and South Conferences), \$900; Berkshire, \$1,000; Hampshire, \$1,100; Bristol, \$1,750; Essex South, \$1,800; Worcester Central, \$2,500; Norfolk, \$2,900; Middlesex, \$4,000; Suffolk, \$5,000; Hampden, \$9,000. Against this decline we put the increase of Brookfield, and of Essex North, of \$300 each; also a twenty per cent. increase from donations through the Woman's Board, amounting to \$5,000. Should donations from the Woman's Board in the good old Bay State advance during the present financial year from the \$30,000 of last year to \$40,000, and should the regular donations from the churches advance from \$88,000 to \$134,000, we shall be able to report at the end of the year the same amount contributed by Massachusetts six years ago, \$174,000. We commend the subject to the pastors and churches of the several local conferences.

<sup>1</sup> Excluding two churches reported in Brookfield Conference.

## DONATIONS OF CONNECTICUT BY COUNTIES.

DONATIONS from the State of Connecticut to the American Board, not including what was received from the Woman's Board, from special offerings for the debt, and from legacies, declined during our last financial year from the average of the preceding five years about twenty-six per cent., or nearly \$12,000. The several counties shared in the decline in round numbers as follows: Tolland County declined ten per cent., about \$220; Litchfield, twelve per cent., about \$700; Middlesex, nineteen per cent., about \$300; Fairfield, twenty-five per cent., about \$1,100; Hartford, twenty-five per cent., about \$3,250; New London, twenty-seven per cent., about \$2,000; New Haven, thirty per cent., about \$2,400; Windham, forty per cent., about \$700. Against this we put an increase from the Woman's Board of eleven per cent., about \$1,500. Should the contributions from the Woman's Board for the present financial year advance from the nearly \$15,000 of last year to \$20,000, and should the regular donations from the churches advance from the \$33,000 of last year to a little over \$43,000, the total will equal the donations of the churches of Connecticut five years ago, which were nearly \$63,500. We commend the subject to the pastors and churches of the several counties.

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 REMARKABLE MEDICAL MISSIONARY WORK IN TIENTSIN,  
NORTH CHINA.

BY REV. D. Z. SHEFFIELD, TUNG-CHO, NORTH CHINA.

RECENT letters from missionaries in North China give intensely interesting accounts of the sudden providential inauguration of medical missionary work in Tientsin, on a grand scale, and under very remarkable auspices. The importance of this advance movement can hardly be overestimated, and it is not too much to be hoped that it will give a new impetus to every department of missionary effort.

Rev. A. H. Smith, of Tientsin, writes as follows: "Dr. Mackenzie, a medical missionary of the London Mission, was transferred to this city last spring, with a view to opening an extensive medical work here, which has never yet been done. A petition was presented to His Excellency, the Governor-general of the province, Li-hung-chang, the most influential man in China, asking his coöperation. Owing, perhaps, to the arrival of General Grant and the ensuing excitement, no reply was made. A few weeks since the wife of His Excellency, long an invalid, was so low that native physicians gave her up after administering all the most expensive drugs in the Chinese pharmacopeia, and, as they told the Governor-general, knew nothing else to do unless to begin and give them all over again! In this emergency two foreign physicians were summoned, who saved Madame Li's life. As Chinese prejudice forbids much that occidental civilization allows, it was necessary to a complete cure to summon a lady physician, which was done with the assent of His Excellency, the Governor-general.

"Miss L. A. Howard, of the American Methodist Mission, arrived here early

in August, and took up her quarters in a suite of three rooms near to Lady Li in the yamên, or official residence. Missionaries have occasionally been in the yamên of viceroys before, but it has generally been either in the capacity of beggars or as prisoners, never as physicians in charge. Miss Dr. Howard has lived in the yamen about three weeks, and Madame Li is so far recovered as to be considered well. The fame of foreign medicine has gone abroad with the highest indorsement. The foreign physicians operated in certain surgical cases in the yamen, and the patients made a successful recovery. As native doctors know nothing of surgery this is looked upon as a wonderful art. The Governor-general has not formally granted the petition referred to, but he has opened a dispensary in the largest temple in Tientsin, in that portion of it used as a memorial temple to his predecessor, the late Tsêng-kuo-fan. The medicines are furnished by the Governor-general, and the missionary physician in charge has full liberty to preach the gospel to every patient. A few weeks ago such an event would have been considered utterly improbable. Its consequences can hardly be foreseen. Li-hung-chang is the statesman who last year remarked, during the famine relief, that there must be something in a religion which induces men to lay down their lives for total strangers of a different nation. Little by little the great wall of Chinese prejudice is falling in pieces. As it falls Christianity enters."

Rev. Isaac Pierson, of the Pao-ting-fu station, who spent some weeks at Tientsin, writes at a later date: "A commission was sent (by Li-hung-chang) to Dr. Mackenzie, appointing him, in company with Dr. Irwin, physician to the yamen, — the latter, practicing medicine for a calling, being made the recipient of a salary which will equal five hundred dollars a year. Dr. Mackenzie was appointed, or commissioned, 'to heal the sick,' of the city, and a large yard with ample buildings was forthwith set apart to his use. This is part of the great temple of the city recently built by the same Viceroy, — the temple in which he received and did honor to General Grant. Miss Howard has been promised a similar commission to treat the women, and is to have another court and buildings at the temple for her dispensary. The Viceroy promises to pay all the expenses of this dispensary work.

For nearly three weeks the dispensary has been opened, and Dr. Mackenzie, assisted by our vice-consul, Mr. Pethick, who has been indefatigable in his labor of love, has daily given treatment to eighty or ninety patients, in addition to an average of forty or fifty opium takers, who with medical help are trying to break off the habit of using opium. Many interesting surgical operations are performed. Four days ago the number of hare-lips cured had reached eleven. There is a general of the army at the dispensary whose leg is being reset for an old fracture. Many other surgical operations have been successfully performed. In all this the Viceroy is intensely interested."

This feature of surgical operations, performed with the approval of the Viceroy, strikes one acquainted with the former prejudice of the Chinese against the use of the knife on the human body, as the most remarkable thing in this whole movement. In past years foreign physicians have not dared to let it be known that they had such a thing as a human skeleton in their house, and a few years ago, when Dr. Dudgeon was lecturing to the students in the Peking University on the anatomy of the human body, he dissected a sheep in their pres-



ence, as the dissection of a human body would not for a moment have been allowed. Mr. Pierson further says: "It has been said by some that a medical work could not be carried on here, but here is one already started, upon a basis superior in many respects to any in China, and with the strong presumption of its being a permanent one. The question forces itself upon me, why might not our missionaries (of the American Board) have had a part in this medical opening? But a greater question is now upon me. Why may we not open at Pao-ting-fu some such medical work as that now springing into vigorous existence here? Had we to-day the right physician on the ground I confidently believe the Viceroy would heartily favor any efforts of a like character there. Moreover such a work would undoubtedly help us very much in getting a house, or land on which to build one. We are still crippled by the fears of the people that they would suffer persecution if they should sell to us. But such a step as this would, at least, be very helpful by securing official favor. You are trying hard, I know, to send us a man, and these facts may help you in finding one. But I beg of you do not send a half-hearted man, or a poorly prepared man, or one who thinks that somehow he is going to spread himself out over the two great departments of preaching and healing. To succeed in his medical work he must 'magnify' it, must give his attention and study and prayers to it."

From these letters it will be seen how rare is the opportunity for medical missionary labor in North China. Preaching missionaries are already offering themselves to go and strengthen the hands of their brethren in that interesting field. No grander opportunity could be offered to the consecrated ambition of a Christian physician than that now offered. Urgent appeals are being made for physicians from the stations of Pao-ting-fu, Kalgan, and Tung-cho. Shall not the hearts of the brethren at the front be soon cheered with the glad intelligence that men are on the way to enter upon the work of ministering to men's bodies, and thus assist in the great work of ministering the bread of life to the famishing myriads of the heathen?

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## LETTERS FROM THE MISSIONS.

### *European Turkey Mission.*

#### INTEREST AT PERLEPE.

MR. JENNEY, of Monastir, writes, November 6:—

"Last year I went to Perlepe almost every week for months, and felt that the seed sown would not be lost. But opposition rose to such a height, that those who approved were frightened, and the vile became more vile. For ten months I left them alone, doing what I could elsewhere. Last August I went again to Perlepe, and found that the Lord had opened the hearts of the people to receive me. A

Wallachian doctor had come from Germany to that city and breathed out atheistical views. No one there could answer him, but as soon as it was announced that I had arrived, many took courage. I preached on the Sabbath to an attentive audience, and in the afternoon gave proofs for a Creator and Preserver. For four hours a goodly number listened and asked questions.

"I have visited them three times since, and am urged to have services there every Sabbath. At that time our helper, Das-kaloff, came to tour with me, and we visited Ochrida, Racine, and Vodena."

## THE OLD CRY IN MACEDONIA.

"In Ochrida we found as much market work as we could do, and many called upon us. On the Sabbath more than fifty gave good attention to the sermon. At Racine I could stop but twenty-four hours, but these were filled with precious labor. In one shop I dwelt on the evils of intemperance for hours, and afterwards, while talking to a group on a street corner, one who had previously listened to me invited not only myself but all who were within hearing to his shop. After they were seated the proprietor said: 'Mr. Jenney, we desire to know what it is to be a Christian—what is repentance and conversion?' I could scarcely believe that I understood correctly, for it is seldom that question is asked in Macedonia. I preached an extemporary sermon to twenty-five attentive listeners. Then I was asked to give my views on wine drinking. The sun had long been hidden behind the hills before I could get away. The few hours left me in the morning were well occupied in market work."

## GOVERNMENT INTERFERENCE.

Mr. House, writing from Samokov, November 14, reports a delay in building their seminary:—

"I wrote you some time ago of the commencement of the work upon the new Theological building. The work was unfortunately brought to a standstill some three weeks since for the want of formal permission to build. The ministry gave us verbal permission, and said that we might go on, but gave no instructions to our city authorities. These authorities allowed us to go on for some time, but, failing to receive instructions from Sofia, they finally stopped the work. We have appealed to the ministry again and again for formal permission, but in vain. They at last expressed themselves willing to give the desired document if we would sign a formal statement that the school would be subject to the school laws of the principality—laws which are yet to be made. We demurred to this on the ground that it was not fair to ask us to sign a *carte blanche* which might be filled out, as far as we knew, in such a way as to de-

stroy our school, but expressed ourselves as most willing to obey all laws made in the spirit of religious and civil liberty, which, as we understand, is guaranteed by the constitution. All efforts with the ministry having failed, we at last appealed to the Prince, but have as yet received no answer. The ministry is very conservative, and sides entirely with the clergy; the new National Assembly is said to be liberal by a large majority, and it is not probable that this present ministry can long hold out. You can imagine that these protracted negotiations for getting permission to build, have drawn heavily upon our time and strength which were already sufficiently taxed. The end is not yet, and we stand in great need of the prayers of those who love the coming of Christ's kingdom."

## PROSPEROUS SCHOOLS—FOREIGN TESTIMONY.

"Our schools were never in a more prosperous condition. We have now 105 pupils in the three schools in our city. The Primary School has 30 pupils, the Theological School, 27, and the Female Boarding-school, 48. We have now, and have had during the past year, many indications of the leavening influences of the truth. Quite a number of Englishmen have been the recipients of our hospitality during the past year, and some of them have been deeply interested in gaining facts about the Bulgarian people. I was greatly pleased with the testimony of one, the Marquis of Bath. He said that it was acknowledged by keen observers, who could not be accused of being religious men, that the freedom-loving spirit, which had manifested itself so unexpectedly among the Bulgarians in the making of their constitution, was largely due to the influence of Robert College and the missionaries. Lord Bath, though of the High Church party, manifested a great deal of interest in our work, and he and his traveling companion, Mr. Horner, showed their interest in a substantial way by leaving in the hands of Mr. Baldwin, for our work in Samokov, a contribution of \$50. Dr. Sandwith, an Englishman who is quite well known by his writings

on the East and the Eastern question, and who was sick at our house for some three weeks, showed a good deal of interest in our work, although he frankly admitted to me that before this he had had a very unfavorable idea of missionaries."

### Western Turkey Mission.

#### A KOORDISH CHIEF.

MR. HUBBARD, of Sivas, has recorded some striking experiences in a letter dated October 29:—

"Twenty-five miles from Zara is the palace of the great Koordish chief, who rules over one hundred and twenty villages. I could not learn that any missionary had ever bearded this lion in his den. I found him seven feet high, and with breast wide enough for two common men. His son, eleven years of age, was married last year, when a thousand sheep and goats were butchered, and a hundred thousand dollars expended. One of the first questions which his hereditary highness asked me was, 'Is all this reform from the new Pasha to be effective merely on Koords and Armenians, or on Turks also?' He had just received orders to report to the Pasha at Sivas.

"A caravan which I intended to join was to pass early in the morning. But the chief told me to wait and talk a few hours, and he would give me an escort. His son and servants, and especially his brother-in-law, were greatly interested in my copies of the Psalms and Gospels. The latter said to me, 'I once had a little book like some of these; but it was stolen from my house. I have wished they had taken the *house* and left the *book*.' The chief said, as I was taking leave, escorted by one of his horsemen, 'Now if you go to giving that fellow any backsheesh, I shall be angry.' We had gone only a few rods, when my companion turned to me and said, 'What I *would like* is one of those books you gave my master's son and servant."

#### ENDERES — INTEREST IN THE SCRIPTURE.

"I found Kara Hissar just as barren as ever. But at Enderes, a day's ride toward

Sivas, the scene was all changed. Kevork, our prudent colporter, was snugly and freely located in a little store belonging to an influential family of fifteen, whose men have all become Protestant within a year, and whose women made the same remark that I heard also in the palace of the Koordish chief, 'The tide is rising. It will sweep everything else away, and leave us all Protestants soon.' In the spring we shall have two or three scholars from Enderes for our Sivas school, one of whom will probably be the present village school-master there.

"Bidding good-by for awhile to his little flock, in which I believe is more than one of the true sheep, Kevork set out with me on a trip to Sivas. The first day on the road we overtook a man who owned five thousand sheep, and was driving them all to Constantinople. He wanted to buy Psalms, Proverbs, and the Gospel of Matthew, but could not be persuaded to pay full price for them. So we let him beat us down one cent, and take the books at a bargain. That night at our lodging place Kevork spent half the evening reading the Testament to Koords and Turks. When at Zara at family worship in the evening I said to the mother, 'You have so many boys, can't you spare at least one to go with us to Sivas school?' 'They are all necessary,' she replied, 'to work the fields and take care of our cattle.' At midnight a cry arose, and rushing out we found the stable filled with smoke and fire. Not a sound from our two horses and the fifteen cattle. No fire company. No water. The door, the only exit for the animals, already burning. Although not a thing was visible in the dense smoke, we knew that horses, donkeys, bison, oxen, cows, and calves, had all lain down together for one great holocaust.

"It is customary for the women of this country at such times to scream, wring their hands, and tear their hair. But our hostess rose above all that, and said to Kevork as she looked into the devouring fire, 'This evening I said the boys were all necessary for the cattle. Now that the Lord has taken all the cattle, that boy is free: I want him to go to Sivas and prepare to preach the gospel.' Her husband



had gone to a near village, but she moved like a queen and a heroine among her screaming children."

#### A MISSIONARY HORSE.

"My own loss was very light compared with our host's, but ours was the family horse. He would carry all four of us on his back at once. He had just learned to draw the carriage splendidly. Mrs. Hubbard could ride him at his fullest gallop, for he was easy as a rocking-chair, and never known to stumble. I could sit on his back and shoot pigeons, for he was never frightened. He instinctively caught the spirit of his rider, strong for the strong, gentle as a dove for an invalid or a child. Never in any circumstances flinching, never too tired to do his master's will. As they took his singed body from the earth and ashes I felt a big lead-like lump in my heart. I turned and wandered off alone to a mountain top. When I came down, the lump was gone. I gave a farewell look at my horse. 'Consider it a burnt offering unto the Lord,' I said. Next morning we took a native wagon and arrived at Sivas in the evening to find mine host, the Koordish chief, in prison for many crimes, the Kaimakam of Zara dismissed, and six new members propounded for reception at the Sivas church for next Sabbath's communion, a number not equaled within the memory of the oldest missionary here."

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#### Eastern Turkey Mission.

##### FRIENDLY ARMENIANS.

MR. PARMELEE, writing from Erzroom October 30, describes an extended tour through his field. The cordiality of Armenian priests and people is specially noticeable:—

"We crossed the Koordish mountains into the Pasin plain. In the first Christian village we reached we were received with great cordiality, being welcomed as guests in the house of the Armenian priest of the village, and urged to spend the night. The son of this priest had lately been ordained a priest also, not because he desired it, but because he was over-urged into it. He had shown his sympathy with

our views and those who wished to prevent his approaching us had inveigled him into this office in order to accomplish their purpose. But he is far from content with his present position, and regrets most bitterly that he should have allowed himself to be hampered with an office which makes it difficult to approach us. He accompanied us to Todoveran, and remained there with us over the Sabbath, attending closely to all our preaching and conversation.

"After the second service in our school-room, the sexton of the Armenian church, who had attended one of my services, invited me to his own church. I readily accepted his invitation, and busied myself, while the priests were reading the prayers, with selecting a passage to read and comment upon afterwards. The priest of the village readily assented to the proposition, made by the man who accompanied me, that I should address the congregation. When I began, one man, a native of another village, went out, but all the natives of Todoveran, a goodly congregation, listened attentively to what I had to say, making responses of assent from time to time, especially to the petitions of the prayer which I offered at the close. All of which shows the greater cordiality of feeling that now prevails among the old Armenians. We hope soon to visit the Pasin plain again, and to go from village to village to declare the truth to those who seem so ready to receive it."

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#### Madura Mission.

##### VILLAGE WORK.

MR. J. E. TRACY, of Tirupuvanam, writes:—

"This afternoon I started out at twenty minutes past three to visit two congregations in neighboring villages, and hold prayer services with the people. The sun was intensely hot, and I felt sure then that there would be a thunder shower. It is rolling and surging overhead and all about us at this present moment. But never mind. We found the people in Corovacoolam—who, by the way, have been Christians only a part of a year—

doing well in the lessons which had been assigned for them, and showing a degree of substantial progress, which was very encouraging indeed. They want a teacher for a day school, and I shall gladly supply their need just as soon as I can find a man who seems fit to put among them, and capable of leading them. After the service one poor crippled woman gave me, as an offering to the Lord, two fresh eggs, which, at the market price, would only be worth one cent a piece, but which were not rated down, we may safely say, at mere market value, as the Lord watched her putting her offering into the treasury.

"From this village we walked to Maracoolam, and spent three-quarters of an hour in conversational inquiry into what the people could tell of the story of our Saviour's life. They seem to have been faithfully taught by their catechist, but are not naturally so apt as some. I could find no fault with them, for most evidently they have the real things in their hearts. One or two are preparing to make a public profession of their love for the Master.

"We have three boys from this congregation in our boarding-school, and two of the number are professing Christians, living earnest and faithful lives from day to day among their fellows. I doubt not that the fact that these boys are in our school has done much toward establishing their parents in a faith which has already cost them no little persecution.

"Surely the Spirit of the Holy One *is* at work in this dark land. Nothing else can account for the growth and progress which one sees among these people formerly so unutterably low and hopeless."

#### TAMIL PRAISE-MEETINGS.

Mr. J. S. Chandler, of Battalagundu, sends an account of an effort he has made to use music in strengthening their work among the people. Some time ago he had arranged a metrical tract published by the Christian Vernacular Education Society on the *History of the True Incarnation*, to favorite tunes, and this was sung in the native churches with great success. He now writes :—

"I have compiled another lyrical tract entitled, *The Everlasting Way*, and that

has been sung on two occasions. The first was at our local committee meeting in March, when it was rendered by the singers of our four stations, aided by the children of the Battalagundu schools. The second occasion occurred last week, when it was rendered in the large church in Madura by twenty of the best singers of the mission, aided by a choir of boys from Battalagundu and Pasumalai, and another of girls from Madura and Palani, and accompanied by several instruments.

"The audience was larger than in the previous year; Eurasians and missionaries nearly filled the eastern side aisle, women the western, Christians the body of the church, and Hindus the back seat right across. The singing was better than before, the time and tune being especially good, and all seemed to consider the meeting as superior in every way to the previous attempt in the same place. And all this on a rainy evening !

"The first and most tangible result has been the great improvement noticeable in the singing of our Christian lyrics by our own people. Tamil music is especially good for choruses."

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#### Ceylon Mission.

##### JAFFNA. — THE TAMILS.

MR. S. W. HOWLAND, of Oodoopitty, writes :—

"Returning recently from a visit to the beautiful Pulney Mountains, and India with all its ancient and modern splendor, we were ready to fall down and kiss the soil of dear old Jaffna. The people here are intelligent, enterprising, and affectionate, although centuries of idolatry have had their effect; yet that effect is not so great as we might have expected.

"The Tamils are the leading member of the Dravidian family, occupying South India. They love and cling to their homes, and yet they go everywhere. Mauritius has a large colony; Natal, South Africa, has many thousands, and there are many even in the West Indies and in the East, also in Siam and Australia they are found. Ceylon was settled by Aryans, who came to be called Cingalese. The Tamils came

over afterwards, as related in the tradition of King Rama and his army of monkeys, and occupied the northern half of the island. Still later, the sweet lyrist, Yarlpanen, with his followers settled Jaffna. Even now the more energetic Tamils are crowding out the effeminate Cingalese. All the thousands of coolies on the coffee estates in the center of Ceylon are Tamils from India, while most of the overseers, and many of the traders in the capital, are Jaffna Tamils. A native Christian recently attending a wedding in Colombo counted one hundred and fifty Jaffnese present, all influential men. Insular life seems to develop superior traits.

"Jaffna is located almost at the center of the Eastern Hemisphere, just near enough to India to make its influence felt, and it is even now felt to the limits of the Indian Ocean. Its language is, by its comparative isolation, much more pure, and more likely to maintain itself than the Tamil of India, and it yields only to English in fullness and richness as well as vigor, for it has the whole store of the Sanskrit at its command, besides its own. From the beginning of its missionary history, Jaffna was for a long time an educational center, and it is even so now to some extent. If the evangelical and educational work can be faithfully and efficiently followed up now, this may be expected to become a Christian, as it is now the geographical, center of the Eastern Hemisphere.

"And what are the prospects after sixty years of labor? There is a population of about 200,000, with about 1,500 church members, making less than one professed Christian in one hundred of the people. Half of the population can read. Half the people think Christianity is a good religion, and are willing to have their children embrace it, but they do not feel the need of it for themselves, though many of these would be willing to embrace it, if their friends and relatives would do so. Half the people have Christians among their relatives. Perhaps 15,000 children are in Christian schools, supported mainly by the government. Although this is a small field, long occupied, and a good example of concentrated effort, I have in my

care a population of over 55,000. I have as assistants two pastors, eight catechists, and a colporter. This gives us about 5,000 each. I know of no parish in America with its equal in opportunity for hard work and prospect for doing good, and I know of no pastor in America with whom I would exchange places."

#### A TESTING OF IDOLS.

Mr. Howland reports the following incidents of interest in a letter of October 27:—

"One day the helpers met a company of worshipers at a temple recently consecrated to a subordinate malignant deity. A discussion ensued as to the relative merits of the deities, the Christians asserting that the god of the temple was nothing. The worshipers said, 'We will give you permission to take the symbol of the god, and harm will surely come to you within eight days, and thus you will know the power of our god.' Thus being urged to the trial, they finally took away the object of worship, which was an iron bar with several rings. They brought it to the tent and left it with us. After the eight days were passed, and no evil effect was seen, they made a complaint in court that their property had been stolen. Seeing that they desired it, their god was returned to them. Yet we cannot but think that a doubt will rise in the minds of some as to the power of the god who failed so disgracefully when put to test.

"Soon after this a Christian fell in with a Brahmin and a priest, the latter carrying a consecrated bunch of plantains. The priest said to the Christian: 'We will each leave pledges with this Brahmin for five rupees, and then you carry off this bunch of plantains, and if harm does not come to you before morning, you may have the money, and I will become a Christian.' They did so, and the priest from that day left off officiating at the temple, although that was his chief source of income, and has been inquiring into the truth of Christianity. At another place soon after that, during the discussion, the people said: 'We will test this matter. You may take the idol from this temple, and see if the god cannot avenge



himself.' The helpers said : ' No, I thank you ; we tried that before, and the people went back on us, and lodged a complaint in court. If you will transfer it by a legal document, we will take it, but not otherwise.' This the people agreed to do, but failed to appear at the appointed time."

#### COMPELLED TO MARRY.

" A graduate of Oodoopitty school, after refusing various offers of marriage to heathen, was at last given by her parents to an outspoken heathen. They said there was to be nothing heathenish in the marriage, and she was to live as she liked. At the marriage when she saw the Brahmin, with his paraphernalia, she clung to a post, weeping, and refused to proceed. They soon dragged her to her place by the groom, and went on with the ceremonies. She covered her head, and refused to look at the idol or the sacred fire, and when her husband rubbed the sacred ashes on her face, under the veil, she rubbed them off. She afterwards suffered much persecution and cruel treatment, and it is feared, has to some extent yielded. These Christian young women have severe trials to meet. Quite a number of the graduates from this school are living in their homes in disgrace, as their friends think, refusing what are considered eligible offers of marriage, because the parties are heathens, and demonstrating that a young woman's life is not in vain, even if she is not married in childhood.

" In Oodoopitty there seems to be more interest than usual. Christians themselves are more active in working for the salvation of their neighbors."

#### A JAFFNESE PASTOR.

The following letter from a native pastor, Rev. F. Asbury, of Navaly, shows what sort of men the mission is raising up : —

" The work among the heathen is encouraging. I see, as time rolls on, Christianity comes to be infused to a great extent into the minds of the people. They show a spirit of love and respect for this religion. Many of them hesitate not to confess from day to day before their own class of people, the truths of Christianity and to expose the errors of Hinduism. A

few weeks since the committee of the Native Evangelical Society demanded help of us, as of other churches, on account of the pressing want of funds for carrying on their work in the adjacent islands. I went accordingly to work for them, and handed the subscription list one day to a small company of respectable heathen. They inquired for the object of the collection, and gladly subscribed and paid immediately. They said to each other that it was far better to give to such objects than spend money for their non-sensical festivals. Heathen men trust good Christians, and deposit with them money and jewels for safe keeping for months and years. There are many other ways that can be cited by which we may know how the heathen regard Christians.

" Civilization and education go together with Christianity. The change in the country seems very great. Substantial stone houses rise in every direction. Natives find it necessary to use chairs, tables, bureaus, sofas, book-cases, and other varieties of European furniture, all made by native craftsmen. There are schools of every grade, with thousands of boys and girls. From these go out excellent, truthful, honest pastors, magistrates, lawyers, medical men, and men of various other callings. Oh, what will the first missionaries to Jaffna, Messrs. Richards, Warren, Poor, and Meigs, say if they can witness these vast improvements ? Will they not cry with ecstasy, ' Glory be to God in the highest ? ' What a wonderful change the gospel has wrought ? "

#### Japan Mission.

##### A SHINTOO MIRACLE.

MR. JOHN T. GULICK, of Kobe, gives the following account of an imposition practiced by Shintoo priests : —

" The Buddhist teachers are losing the hold they have had, and in some places the thoughts of the people are being turned towards the more ancient superstitions of the Shintoo religion. Miraculous cures, and even the raising of the dead, are being proclaimed as the effects of faith in these rites. In some instances

designing priests have imposed upon the people in order to make them believe in the power of the gods. I have recently heard of a case of this kind.

"In the innermost part of each shrine there is placed a piece of paper, cut in zigzag strips, and suspended from the top of a small stick, which serves as a kind of flag-staff. This paper is so shaped and suspended that it will vibrate with the least breath of air; but the people attribute its movements to the spirit residing in the shrine; and the devout worshippers believe, that when the paper vibrates, the spirit is responding to the prayers that are being offered, and is ready to grant their requests. This paper, or *gohei*, as it is called, is usually shut up in the shrine, so that it is not seen by the worshippers; but in one of the shrines, where wonderful answers had been obtained, the *gohei* was allowed to remain in sight of the people, and its mysterious movements were witnessed by all. The reputation of the shrine was being noised abroad through all that part of the country, when suddenly the mystery was solved by some rather bold investigators of the phenomena, who found that the staff of the magical paper had been loosely inserted in a bottle, in which a number of small mud eels had been encaged. Their ceaseless movements were sufficient to keep the staff, and the paper suspended from it, constantly vibrating.

"But these superstitions of the ancient Japanese religion can never regain the strong hold they once had. Buddhism and Shintooism will give way before the advance of Christian ideas, except as some of the sects of Buddhists recast their teachings, bringing them into fuller harmony with the materialistic philosophy of Europe, with which they have, even now, many points of affinity."

#### A YOUNG NATIVE PASTOR.

Mr. Pettee writes from Okayama, November 13:—

"Mr. Kanamori, the pastor elect of the Okayama church, is deep in the work already. It is certainly inspiring to a young man fresh from school to face audiences of four or five hundred people, and tell

them for the first time the grand truths of the gospel. It is like sowing in mellow soil. Then it is his privilege to meet with some of the best scholars in the whole province, often misguided, but honest seekers after truth, and to measure intellectual as well as spiritual lances with them. Sometimes the discussions last all day, to be reopened at midnight, or early dawn.

"Mr. Kanamori's 'doubt box' is introducing him to new classes of people and new kinds of wants every week. Last Sabbath evening he answered, in full or in part, fifteen questions. And such questions! They might well have come from Professor Park's Middle Class, when closing up the subject of sin, or the will. Evidently some bright Buddhist priest is greatly exercised in mind over these new doctrines, and desires to test them by their ability to meet the toughest questions bearing on human destiny. There is such a continued call for Bibles and tracts through all this region, that we are about making a special arrangement to supplement the supply in our Okayama bookstore. Book dealers in the leading cities of the *ken* are beginning to send in their orders."

#### AMONG IDOLATERS.

"The other Saturday eight of us, three of whom were Japanese, rode through the rice fields to a little village three miles away. We went in response to a previous invitation from the family of one of our Christian young women. With the exception of a brother-in-law, who is a Roman Catholic, all the other members of the family are idolaters. The father is a wealthy rice merchant. We were feasted in true Japanese style. Then the gates were thrown open, and the people who had assembled outside crowded around the house. Seven deep they stood, facing both of the long piazzas; in all styles of dress and undress, people of all ages and of many occupations. They came to see, and how they stared at us! When our Japanese fellow guests began to address them, how attentively they listened! They were thoroughly interested, and would vote to a man in favor of more such speeches. Some of them, I dare say, already attend our Sabbath services here in the city.

"It gave me a strange feeling at first to see the workmen on my land set up a straw shrine in the yard, and divide their time between work and worship. I wanted to say to them, 'You do the first and I'll attend to the second.' Then I thought, 'After all, every man must do his own praying as well as working. But oh! why will you be satisfied with a god of chaff?'"

#### JAPANESE PERSISTENCY.

Mr. J. D. Davis, of Kioto, sends us three stories which strikingly illustrate the perseverance and linguistic skill of the Japanese:—

"A year ago a young man, a medical student, studying with a private physician here in Kioto, came to ask me to help him read the Gospel of Matthew in English. He had never studied English a day with a teacher. Many years ago he found in a store, and bought, an old English Bible. He began to study English with the aid of a small English and Japanese dictionary. He found various other English books, among which were *Peep of Day*, *Line upon Line*. When he came to me a year ago he was a very good English scholar, except in his pronunciation. While I was away this summer he copied verbatim, in a round English hand, a Commentary on Matthew and Mark, and had it bound.

"Two weeks ago an ex-daimio, with whom we have a calling acquaintance, came to ask me to go with him to the house of a young physician who wanted to see me. I went, and found a young man twenty-five years of age, who has never been out of Kioto, who reads German well, and also English. He surprised me by bringing from his library Latin and Greek grammars and readers, by pronouncing Greek quite well, and rattling off the declensions of the Latin nouns and the conjugations of the verbs, including some of the irregular verbs. My wonder culminated when he told me in

Latin what was the motto of his life, 'Faber fabricando fit faber' (The smith by smithing becomes a smith).

"Seven or eight years ago a French Catholic gentleman spent some time in Kioto as a teacher. This man, with nearly eighty other young men, began the study of German with this teacher, with the idea of becoming physicians. The teacher told them in reply to their inquiries about the true religion, that the only way to get at the bottom of the truth was to study Greek and Latin. This one young man bought the books and learned the rudiments of Latin and Greek from his teacher. He has kept them up by a little help from other foreigners who have been in the city since. He has picked up English alone. He is the only one of the eighty who began studying together who has become a physician, and he is assistant surgeon in the government hospital here. The others are some of them policemen, some of them pulling jinrikishas, etc. He comes now once a week to study with me. I have lent him my polyglott New Testament, and he is studying Matthew in German, Greek, Latin, English, Chinese, and Japanese, comparing it verse by verse with a commentary in his own language."

#### RELIGIONS ENOUGH.

"In the midst of the progressing civilization of Japan, the government of Kioto has just instructed the mayors of the sixty-four wards of the city to advise all the people to keep away from the houses of the missionaries and from the places where the gospel of Christ is preached, since they have religions enough of their own which are good enough for them. Some will be afraid and stay away, some will laugh, and some will have their curiosity awakened to come and see what this thing is which is advised against, and the truth as it is in Jesus will go on conquering and to conquer." Japan, like every other nation, needs the religion of Jesus Christ.

### MISSIONS OF OTHER BOARDS.

#### ENGLISH CHURCH MISSIONS IN UGANDA.

IN the last number of the *Missionary Herald* no mention was made of the ru-

mors concerning the change of attitude on the part of Mtesa towards the English Church missionaries. It was hoped that



the reports had been exaggerated, but the full story of the events, given in the *Church Missionary Intelligencer* for December, show that the king who was so easily converted is now convinced that the Protestant missionaries are impostors. The chief cause of this sudden change seems to have been the distrust sown in the king's mind by two Jesuit missionaries who had arrived at Uganda. The Arabs, too, had confirmed his fears by the interpretation they put upon an Arabic letter addressed to Mtesa by Dr. Kirk, the English Consul at Zanzibar. The mission is, therefore, broken up for the present, part of the missionaries going to the southern side of Lake Victoria, part north to Egypt to bring assurances from Gordon Pasha that the Khedive of Egypt does not purpose to annex Uganda to his territories. Mtesa has long been fearing that this was the purpose of the Khedive, and has suspected the English missionaries of being agents for accomplishing this end. Though the present aspect of affairs is decidedly discouraging, it would not be strange if, when Mtesa learns that all his suspicions are groundless, the missionaries may find themselves more strongly entrenched in his favor than ever.

#### LONDON MISSION AT UJJI.

AFTER a period of great anxiety on account of delayed communications, the London Missionary Society has received letters from Messrs. Hore and Hutley at Ujiji, dated April 16. They give particulars of the death of Mr. Dodgshun, who fell a victim to fever shortly after his arrival. The natives are reported as friendly, but the Arabs were giving all the trouble they can. The two missionaries are working on bravely, and Mr. Hore writes:—

"I trust no one will call this mission disastrous, or condemn Ujiji hastily as unhealthy. It is certainly much healthier than Zanzibar, and both Mr. Hutley and myself were never more persistent in our determination to go on. Certainly we want more help, but the work is going on. We are living down native prejudices and suspicions and the lies of slanderers. We will slacken no effort to carry on this

work; and I am speaking, not at home, but in the midst of the work and its difficulties. May God induce his stewards to do their part, and see in the vacant spaces of the ranks only cause for new and earnest effort! I commenced this letter with but mournful news; I desire to close it with an expression of thankfulness to God for what health and strength and success He has given us, and with an earnest appeal to all missionary hearts to apply their means and strength with renewed vigor to this work, and to be assured that, however cavillers may talk of disaster, there is no despondency here."

#### THE SAMOAN MISSION.

A CORRESPONDENT of the *New York Evangelist*, writing from Apia, Samoa, in September last, gives the following account of the wonderful success of the missions in those islands:—

"Perhaps the work of Christian missionaries in Samoa has only been exceeded by that of those on Hawaii, who had a larger field and were in it earlier. The results accomplished by the Samoa Mission will prove my statement when I say that out of a population of 40,000 about 35,000, or seven eighths of all the inhabitants, are connected with Christian churches. The last census, taken five years ago, showed a native population of 34,265, divided according to church statistics as follows: belonging to the London Mission Society, 26,493; Wesleyans, 4,794; Roman Catholics, 2,852; Mormons, 126; total, 34,265. The census taken in 1853 gave a native population of 33,901; in 1863, 35,107; 1874, 34,265, an increase of 364 in twenty-one years, notwithstanding two or three long wars in the meantime. There are probably about 300 Europeans and Americans on the islands, 300 Polynesians, and about 2,000 laborers from the various islands of the Pacific, employed here mostly by Germany. The London Mission Society, which was first in the field, and has done most for the Christianization of the islands, also claims 187 native pastors, distributed on the three principal islands as follows: Tutuila, 22; Upolu, 101; and Saraii, 54.



"The standard of native Christian character here is quite as high, so far as I can judge, as that of Hawaiian Christians. The people are faithful church-goers, and as strict in their religious observances as the ancient Jews. Every evening at eight o'clock, and early in the morning, I can hear them in their fales (or houses) all around me singing and praying. They say grace over their meals, though consisting of bananas, breadfruit, and taro, and eaten with their fingers off banana leaves, on the ground. I believe they are as sincere as Christian people generally. They are

intelligent, and nearly all read the Bible in their own language, an excellent edition produced by the missionaries and published by the London Mission Society. The people are liberal, and contribute largely, according to their means. They practice, as they did before the advent of the missionaries, the rite of circumcision, which some think they derived from the Jews, to whom their origin is traced by some, though they are most likely from the Malays. The people have no superiors on earth for fine physical appearance, and are of mild and amiable disposition."

### GLEANINGS FROM LETTERS.

— I received on Sunday twenty-nine persons to the church at Punaluu, twenty-eight miles from Honolulu; mostly young people. Some had been connected with the Mormons and with the Catholics. I baptized seven children. The collection taken amounted to \$126. They voted to give \$100 to Kaapu, their preacher, for his three months' work among them.

Kaapu had built a "lanai," or booth, close by his house, for the accommodation of the strangers who might come in from the neighborhood. Here, at the request of the people, I held a service with them Friday evening at sundown. They had arranged a sunrise meeting for me on Monday morning, but it was impossible for me to attend, as I was obliged to return to Honolulu, and put everything in order for reopening the Institute the next day. As I was riding home I met an old blind man holding a stick with which his wife was leading him along. He was walking four miles to attend that sunrise meeting. That was the type of piety in the early days of missionary work here. It is very rare now. — *C. M. Hyde, D. D., Honolulu.*

— The Chinese question is pressing upon us. Mr. Parker, in his native newspaper of November 1, states that during the last ten months 4,776 foreigners had landed upon these shores, of whom 3,155 were Chinese, the remaining 1,621 being from various nations: that during this same period 772 foreigners had left these

islands, of whom only eighty-six were Chinese. More Chinamen are expected to arrive soon, and the need of an American missionary to labor among them is becoming more and more pressing. — *Hiram Bingham, Honolulu.*

— One of the graduates, Fuwa, is about starting for Fukuoka on the island of Kiusiu. There are some persons interested in the truth there, who first heard it while confined in the Kobe prison, on account of their participation in the rebellion. Having lost their property they are not able to help support Fuwa, so he will be supported at present with foreign money, through the missionary society. Another of our former scholars is also going to Kiusiu, to a place where an interesting work has been begun by Mr. Akamine, one of our scholars, at his home. The special grant made by the Prudential Committee last summer is coming to be of great use, as the native society could not begin to support all the men who ought to be sent out. And the preparing and sending out of such native workers is, in my opinion, the best work we can do, though of course we should not confine ourselves to it. — *D. W. Learned, Kioto, Japan.*

— We have received a call from the church in Annaka to a council for the purpose of ordaining and installing Mr. Yebina, one of the recent Kioto graduates, as their pastor. It is probable that our first church in Tokio, one composed of

members of churches from this way whose business has led them to the capital, will be organized about the same time. — *De Witt C. Jencks, Kobe, Japan.*

— A young man about eighteen years of age, until recently a pupil in the High School, became interested in religion while in the school, and seemed to have decided to live for Christ. His father, who is a man of considerable wealth, of high caste, and a strong heathen, having learned that his son was inclined to Christianity, took him from the school a few weeks since and has kept him close at home, treating him with great severity, and forcing him to study the Puranas daily. The Catechist, though formerly on very friendly terms with the family, holding meetings frequently in the house, is now forbidden to come to the house, and the boy is not allowed to have any communication with him or with other Christians. Every effort is made by his father and others to turn his mind and induce him to renounce Christianity, but thus far, apparently, in vain. — *E. P. Hastings, Jaffna, Ceylon.*

— As there have been plentiful rains the last two months the people have been much occupied in cultivating their fields. On this account access to them in the way of preaching has been difficult, but who could wish the rains to be withheld that we might the more freely preach to them in their leisure? It was not a bad sight this morning to pass scores, if not hundreds, plowing in mud and water, with buffaloes, cows, and oxen, thus preparing the fields for the transplanting of the Indian staple, rice. It was in marked contrast to the famine time of two years ago. — *T. S. Burnell, Melur, Madura.*

— The prospects in this region are more hopeful than ever before. In the city, and in some of the surrounding villages, the people now treat us with a friendly confidence, where for many years we have seen only distrust and opposition. — *Charles Harding, Sholapur, Mahratta Mission.*

— One month ago a Brahmin widow, a niece of Vishnupunt, was baptized and received to the church, after which her daughter, a little girl about three or four years old, was also baptized. Three weeks

ago the Jew of whom I have previously written, and who last year taught school for me, was received to the church, greatly to the joy of all the Christians. His examination before the church was most satisfactory, both as to his understanding of Scripture truth and his own personal experience. Two weeks ago his two older sons, seventeen and twenty years of age, were also baptized and received to the church, and three younger sons were baptized on the faith of their father. This was a sight one seldom has the privilege of seeing, and our hearts have been greatly comforted by it. — *Edward S. Hume, Bombay.*

— The political news is that the First Commissioner has gone to Sivas as Vali : the Second Commissioner, Mannas Effendi, remains here. They have banished one hundred and five persons from Diarbekir and vicinity, too great a display of energy to suit the Constantinople government, and so they had to stop, to the great joy of evil-doers and to the sorrow of those who wish reform. — *Harpoote News Notes, Eastern Turkey.*

— Young men are pushing into the college from various directions ; the number is already over eighty, with others expected. The greatest trouble is that most of those who come from villages outside of Aintab are poor, very poor, and hope to work their way through college. — *T. C. Trowbridge, Aintab, Central Turkey.*

— When one of these people is taken to the paradise above, what a change it must be ! As I go to their villages my first thought is "Why was I not born in the midst of this filth ? Why has my lot been a different one ? Why was I not like one of those little children that crowd around me, not one of whom can know anything about a really pleasant and comfortable home ? No missionary can look upon the misery and degradation of the people for whom he labors without being thankful for the privilege of being a missionary. — *J. O. Barrows, Broosa, Western Turkey.*

— The schools were never more prosperous. We have over one hundred students in our three schools in this city. Our congregations are crowded, and there

seems to be a deepening interest among the attendants; some have found peace, they think, in the girls' school, and others in the congregation outside of the schools are interested. All our hands are full. Pray for us. — *J. H. House, Samokov, European Turkey.*

— We hope to receive two new members into the church two weeks hence, and perhaps two more in January. One young man from heathenism and his wife have just joined the station. On the other hand, it is evident that two men of the church will go back to polygamy. It is sad, sad. But the god of this world is too strong for any but true disciples here.

We shall be stronger without them. Our new rules about "selling daughters" and gathering together to "drink beer," will lose us a good many nominal Christians all through the mission. But I hope we shall come out of the trial stronger and better. Nobody is pleased with the settlement of the Zulu war difficulty, unless it is Beaconsfield. But the end is not yet. I fear the white chief, John Dunn, will prove a greater hindrance to the gospel than Cetawayo ever was. A white polygamist to rule the largest part of the Zulus is a shame and disgrace to the English government. — *H. M. Bridgman, Umzum-bi, Zulu Mission.*

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### MISCELLANY.

#### TURKS AND CHRISTIANS IN ASIA MINOR.

The *London Times* for several weeks past has contained some interesting and valuable letters from a correspondent in Asiatic Turkey. In one of these letters the correspondent writes from Aintab: —

"For some weeks I have taken special pains to learn the drift of public opinion in regard to the probable course of events in Asia Minor during, for example, the coming decade. I have been much interested to notice how widely men differ in regard to the outlook for the future. As a rule the Turks are despondent, while the Christians are hopeful. However it may be accounted for, there can be no doubt that there is a wide-spread impression among the Turks that the end of their political supremacy in these lands is approaching, and it is equally true that they generally assign a prevailing apostasy from the religion of Mohammed as the cause of impending calamities. 'Islamism has sunk beneath the waves' is an expression now often used by them. Nor can it be said that this charge is without foundation.

"The Turks themselves are well aware that the only word which adequately describes the condition of the body politic is corruption, and they have common sense enough to draw the conclusion that such a state of things cannot long continue.

"The recent changes in the condition of the Christians in Asia Minor have been so small that it is not easy to see on what ground they are so hopeful, yet that they are hopeful and actuated by new energy is evident to the most casual observer. I can compare their present appearance and bearing to nothing so well as to men who find themselves recovering from certain diseases—fever, for example. As strength returns and healthy blood begins to flow through the system we know well how such men are stirred with new hopes and with earnest desires to go about their work; this is the precise condition of the Christian races in this part of the Turkish Empire. Centuries of subjection to the authority of the Moslems have not utterly crushed them; their hopes are reviving, and they are looking in all directions to see what they can do to prepare themselves and their children for the new era that seems to be dawning upon them. It is interesting and encouraging to see how anxious men are among the Christians to send their sons and daughters to the best schools in the country. Many who even ten years ago had no desire to educate their children are now eager to place them in the educational institutions established by the American missionaries, or in the schools of the Jesuits and Sisters of Charity at Aleppo, Beirut, Smyrna, and Constantinople."



## OUR INDIAN POLICY.

Bishop Hare, the missionary Bishop of Niobrara, in a recent report to the Missionary Board of the Protestant Episcopal Church, comments briefly upon Indian civilization. His views upon this topic, which we here give, are those entertained by the officers and missionaries of the American Board, and it is believed that so soon as this simple plan is acted upon the "Indian Question" will be practically settled. Bishop Hare says:—

"The condition of the Flandreau Indians, who have given up their tribal organization and are thoroughly intermixed with the whites; that of the Santees, who, though their tribal life is maintained, are surrounded by whites on all sides of their Reserve; and that of those Yanktons who live close to a white farming population, shows them to be so much in advance of all the Sioux who are isolated and penned up in their own darkness and lethargy, that I am led to the conviction that the true mode of dealing with the Indians, in the line of material things, is to give them land in severalty, throw open to settlement by whites, where it can be equitably done, the portion of Indian Reserve which remains untaken after the Indians have been provided for, give the Indians special help in the way of food and implements while they are learning to support themselves, secure their title to their land for a term of years during their nonage by making their title inalienable until they learn to take care of their own rights, and then let them fight the battle of life for themselves."

"The present system, by which, too often, reservations of thousands upon thousands of acres are a vast common, in which any man scratches a piece of land where he will, and where beef, flour, sugar, coffee, etc., are doled out to vicious and virtuous, indolent and industrious, alike, is a monstrous evil, which should be tolerated not a day longer than is absolutely necessary. Even were our taxpayers willing to endure it, we have no right to inflict it upon the Indians, who ought to receive from us a useful and not a pernicious training; nor have we any right to rear a race of paupers to be a curse to our whole Western country; nor any right to fight

God's good law that man shall labor, and that if any man will not work neither should he eat."



## CAMERON ON AFRICAN HEATHENISM.

COMMANDER CAMERON, the celebrated African Explorer, who has given the best account of the regions about Bihè, in which the American Board is planning to establish a mission, gave an address before the British Association last autumn in which he described the manners and customs of the people of Urua, a region northeast of Bihè. The following account is taken from his address:—

"Urua was one of the largest native states in Africa. It was bounded on the east by Tanganyika, on the north by independent tribes in Manguema, on the west by Ulunda, and on the south by mountains south of the lake of Bangweolo. The great chief was Kasongo, and the race was perhaps the most civilized in Central Africa. The chief claimed divine honors. On his death all his wives save one were slaughtered at the grave, and the one whose life was not taken was handed over to the chief's successor. The spirit of the deceased prince was supposed to pass into the body of the successor. The center of the religion of the people was an idol, which was held in great reverence. The idol was placed in the midst of a dense jungle, and it had for wife one of the sisters of the reigning sovereign. Under the principal chief were smaller chiefs, who collected and paid over to the sovereign tribute. He had seen this tribute come in, and some of it must have come from distant parts of the country. There was a numerous class of wizards in the country who did a large trade in idols and charms. Many of the wizards were ventriloquists, and in this way the idols were made to give answers to the questions put to them.

"Caste was very clearly defined in the race. No one dare sit down in the presence of the chief without permission, which was very seldom granted. In one case where, in the traveler's presence, a native had neglected etiquette, severe punishment was about to be inflicted, but

the traveler saved the offender. Authority was maintained by mutilation. Hands, feet, ears, noses, were mutilated, and the natives did not seem to mind it much. One woman had cut off her own ears. This woman was one of Kasongo's wives. She asked permission to mutilate herself, and she did it at once. The body-guard of the chief was composed to a great extent of mutilated people, whose affection for the chief seemed in no way decreased.

"Fire was obtained by friction from a fire block, and in one case a chief used the shin-bone of one of the other chiefs who had been conquered. The dress of the people was very simple, consisting of an apron. Members of the royal family wore three large skins, and junior members of the family wore aprons of green monkey skins. The hair-dressing of this people was curious, varying more with districts than with rank. In some cases it was worked up into four ring plaits crossed at the top of the head like a crown, and surrounded at the bottom with a band of cowries or other shells. Skewers were inserted in the hair, one end of which could be used in tattooing. The people were not a hairy race, but they managed to grow their beards long, and plaited them like a Chinaman's pigtail, usually putting at the end of each a lump of mud to weight it. Some of the beards reached to the waists. The women, not having beards to amuse themselves with, were tattooed extensively. Tattooing usually commenced at the age of seven, and might be completed about the age of twelve or fourteen, which was the time for marriage. Beautiful patterns were used, and the tattooing was done in raised cuts. Sometimes a husband, when he was displeased with his wife, cut off all these raised pieces, and the woman could not appear in public again; she was not received into society until she was retattooed.

"He saw one of their weddings, which was very curious. The festivities lasted several days. A ring was formed of the natives, two men with big drums being in the middle. The drums were played and the people danced around. The bride was brought out, dressed in feathers and other

finery, on the shoulders of two or three women; she was taken into the middle of the ring and was jumped up and down on the shoulders of the women. The bride threw shells and beads about for which there was a scramble, as the possession of them was supposed to confer luck. Ultimately the husband came into the ring, and putting the bride under his arm carried her off."



#### THE WOMEN OF AFRICA.

Mr. Ridel, of the Livingstonia Mission of the Scotch Free Church on Lake Nyassa, has written for the *Monthly Record* of that church the following account of the women of Africa:—

"The women in Central Africa are by far the most important members of the community. On them devolves the work, not only of growing corn for the support of themselves and their families, but also of providing the luxuries as well as necessities of life for their husbands. They have to till the fields and sow the grain, while their husbands are lying under the shade of a tree discussing the gossip of the day. They have also to produce a plentiful supply of tobacco for the whole family,—who, without regard to sex or age, have a draw at the common pipe round the evening fire.

"The practice of polygamy by the chiefs and their councilors is the cause of much misery among the women. The harem is governed by the chief wife, who is called the queen. In a harem of from fifty to a hundred, about eighty of the women are slaves, though they are at the same time called wives; but this department is continually undergoing readjustment to suit the humor of his majesty. If one of these unfortunates should incur her lord's displeasure she is put into the 'slave-stick,' to await the arrival of the first slave dealer; or, if she is not disposed of in this way, she will be accused of witchcraft, and compelled to drink the poisoned *muave*; and if this should fail, she will be shot or drowned, no one forbidding.

"To fill her place, a number of men are sent to the neighboring villages with a commission to select the most beautiful

girl they can find, and bring her to the capital; and neither the poor girl nor her parents have any choice in the matter. She is doomed to the worst slavery for life. One law of the harem is, that the husband is the exclusive property and care of each wife for twenty-four hours, when she has to minister to his wants, supplying him with beer and food prepared by her own hands. If any one else even speaks to him during this period, it would immediately produce jealousy and quarreling. . . .

"And yet, though this system tends so strongly to destroy the foundations on which true family relations are built, it is surprising how much real affection exists. The mothers are passionately fond of their children. I may tell you of one woman I know. She was a slave-wife. She had offended her husband, and was compelled to drink the poison on a charge of witchcraft; this not having the intended effect, she was sold away to a slave-dealer from the East. She had a child of three

years old, and, of course, the husband kept the child, while the mother was to be separated from it for life. As the slave-caravan moved on, she anxiously watched night after night, if happily she might find an opportunity to escape. The longed-for night at length arrived. The watchman had fallen asleep; she managed to loosen her hands and to set herself free. She at once turned her face toward her home, walked day and night through the bush till she came to her former abode. She sprang into the house, seized her child, and managed to escape. She made her way to Livingstonia, where, I am glad to say, she and her child now live in safety and peace.

"The Christian marriages which are celebrated now and then at Livingstonia, and the protest which all our teaching directs against polygamy and its attendant evils, will, we trust, soon make their influence felt among all the villages and in the district round that center of liberty, education, and Christianity."

## Notes of the Month.

### SPECIAL TOPICS FOR PRAYER.

That God would inspire able and devoted Christian physicians to offer themselves for missionary service (pages 43 and 54).

That the Holy Spirit may be poured out in Jaffna, where the people, long under instruction, seem only waiting for the power from on high to bring them upon the Lord's side (page 60-62). \*

### DEPARTURES.

December 20, 1879. Mrs. Susan M. Schneider.

December 20, 1879. Miss Clara D. Lawrence.

December 20, 1879. Miss Martha G. Gleason.

Mrs. Schneider has resided in this country since the death of her husband, Rev. Dr. Schneider, but now returns for missionary service at Constantinople. Miss Gleason goes also to Constantinople, and Miss Lawrence to Manisa.

### ARRIVALS.

November 23, 1879. Misses C. E. and M. A. C. Ely at Bitlis, Eastern Turkey.

December 13, 1879. Rev. James Smith and wife at Bombay.

### DEATHS.

November 23. Arthur H. Adams, M. D., of the Japan Mission. He died while on the passage from San Francisco to Yokohama.

December 2. At Sierra Leone, West Africa, Rev. Albert Bushnell, D. D. Dr. Bushnell entered upon the missionary work in connection with the American Board in 1844, only leaving its service when the Gaboon Mission was transferred to the care of the Presbyterian Board. He gave the crowning proof of his love for Africa, by volunteering last year to return, though in feeble health, because no younger and stronger man could be found to reinforce the mission at Sierra Leone.

# A MISSIONARY HYMN.

Translated from the German by MRS. CLARA E. SCHAUFFLER, Brunn, Austria.

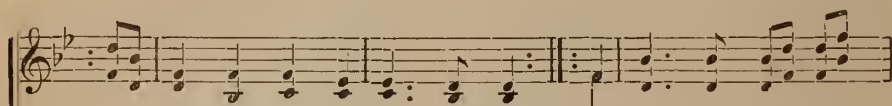
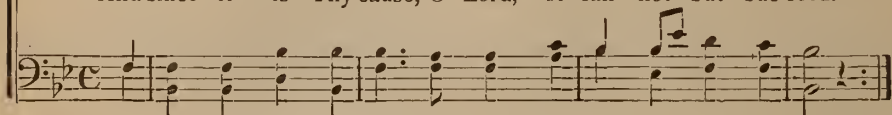
(Copyright, 1880, by the A. B. C. F. M., Boston.)

*Moderato.*

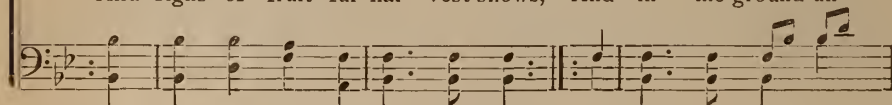
J. HAYDN.



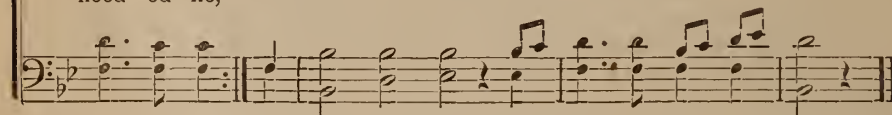
1. The cause is Thine, Lord Je - sus Christ, The cause for which we plead,  
And since it is Thy cause, O Lord, It can - not but suc-ceed.



The grain of corn, be-fore it grows, To na - ture lost, must  
And signs of fruit - ful har - vest shows, And in the ground un -



wilt and die, Thro' death be lost, To self en-tire - ly lost.  
- heed - ed lie,



2. Thou, Lord and Captain, Thou didst go  
Through sorrow up to Heaven,  
And to believing souls below,  
The selfsame path is given.  
So take us all together, Lord,  
To share the sorrow and reward,  
Thy cause and us, with dying love,  
Lead through Thy grave, to light above,  
To light above,  
Through night to light above.

3. Thou, as a grain of corn, didst die,  
And sink into the tomb,  
The world, thine own, in sin doth lie;  
Enliven now its gloom.  
Send messengers to every zone,  
Let soon Thy glorious name be known,  
Thy name so full of saving light;  
We wait to serve, with heart and might,  
In toil and fight,  
To serve in toil and fight.



## DONATIONS FOR A MISSION TO CENTRAL AFRICA.

[Pledges have been received as follows: From Robert Arthington, Esq., of Leeds, England, £1,000, and for a Mission Steamer on the Livingstone River, £2,000; from an Episcopalian, Boston, Mass., \$500.]

|   |                |           |
|---|----------------|-----------|
| Previously acknowledged, see January "Herald" . . . . .         | 1,255          | 56        |
| New Britain, Conn., So. Cong. ch. and so. . . . .               | 5              | 00        |
| Putnam, Conn., M. R. H. for a student in Africa . . . . .       | 100            | 00        |
| New York, N. Y., Olivet Miss. S. S. . . . .                     | 25             | 00        |
| Rome, N. Y., Rev. W. B. Hammond and Louise M. Hammond . . . . . | 10             | 00        |
| Mitchel, Iowa, Rev. Robert Kerr . . . . .                       | 92             | 00        |
|   | <u>\$1,404</u> | <u>56</u> |

## DONATIONS RECEIVED IN DECEMBER.

## MAINE.

|   |               |
|---|---------------|
| Cumberland county.  |               |
| Brunswick, 1st Cong. ch. and so. 42.25; m. c. 57.75; . . . . .                                | 100 00        |
| Falmouth, 1st Cong. ch. and so. . . . .   | 15 00         |
| Gorham, 1st Cong. ch. and so. 40.33; N. H. Johnson, 2.90; . . . . .                           | 43 23         |
| Portland, St. Lawrence St. ch. and so. 21.22; Williston ch. Mrs. S. H. Merrill, 10; . . . . . | 31 22         |
| Yarmouth, 1st Cong. ch. and so. . . . .   | 26 00—215 45  |
| Hancock county.   |               |
| Bluehill, Cong. ch. and so. . . . .   | 10 00         |
| Kennebec county.  |               |
| Hallowell, So. Cong. ch. and so. . . . .  | 104 30        |
| Richmond, Cong. ch. and so. . . . .   | 15 00—119 30  |
| Lincoln and Sagadahoc counties.   |               |
| Waldoboro, 1st Cong. ch. and so. 4.55; G. Allen, 2; . . . . .                                 | 6 55          |
| Somerset county.  |               |
| Norridgewock, Cong. ch. and so. . . . .   | 21 25         |
| Waldo county.   |               |
| Belfast, 1st Cong. ch. and so. . . . .  | 40 00         |
| Washington county.  |               |
| Machias, Centre St. ch. and so. . . . .   | 6 44          |
| York county.  |               |
| York, 2d Cong. ch. and so. . . . .  | 7 50          |
|   | <u>426 49</u> |

## NEW HAMPSHIRE.

|  |               |
|--|---------------|
| Cheshire co. Conf. of Ch's. George Kingsbury, Tr. . . . .  |               |
| Jaffrey, 1st Cong. ch. and so. m. c. Keene, E. H. Clark, . . . . .                                     | 6 38          |
| Coos county.   | 5 00—11 38    |
| Lancaster, New Year's offering, . . . . .  | 5 00          |
| Grafton county.  |               |
| Bristol, Cong. ch. and so. . . . .   | 12 28         |
| Hanover, Dartmouth Relig. Society, . . . . .   | 100 00        |
| Piermont, Cong. ch. and so. . . . .  | 10 00—122 28  |
| Hillsboro co. Conf. of Ch's. George Swain, Tr. . . . .   |               |
| Franktown, Cong. ch. . . . .   | 21 00         |
| Manchester, 1st Cong. ch. and so. . . . .  | 105 41        |
| Nashua, 1st Cong. ch. and so. . . . .  | 83 83         |
| New Boston, J. N. Dodge, . . . . .   | 5 00          |
| New Ipswich, Leavitt Lincoln, to const. Wm. L. LINCOLN, H. M. . . . .                                  | 100 00—315 24 |
| Merrimack county Aux. Society.   |               |
| Pittsfield, Cong. ch. and so. . . . .  | 26 55         |
| Warner, Mrs. J. H. Stewart, 5; Mrs. A. G. H. Eaton, 1; . . . . .                                       | 6 00—32 55    |
| Rockingham county.   |               |
| Chester, Emily J. Haselton, . . . . .  | 10 00         |
| Exeter, 1st Cong. ch. and so. 65.00; Union m. c. 5.13; . . . . .                                       | 70 13—80 13   |
| Strafford county.  |               |
| Laconia, Cong. ch. and so. . . . .   | 61 89         |
| Legacies. — Francetown, Miss Lucy Everett, by Joseph Kingsbury, . . . . .                              | 60 00         |
| Manchester, Mrs. Maria A. Moody, by John Kimball, Ex'r, to const. Mrs. MARTHA W. BROWN, H. M . . . . . | 99 00—159 00  |
|  | <u>787 47</u> |

## VERMONT.

|  |              |
|--|--------------|
| Addison county.  |              |
| Bridport, Cong. ch. and so. (add'l), . . . . .                           | 3 50         |
| Cornwall, Cong. ch. and so. to const. Rev. J. C. HOUGHTON, H. M. . . . . | 63 85        |
| Middlebury, Cong. ch. and so. . . . .                                    | 71 50—138 85 |
| Chittenden county.   |              |
| Burlington, C. A. Hibbard, 10; A friend, 10; . . . . .                   | 20 00        |

|  |               |
|--|---------------|
| Milton, P. Herrick, . . . . .  | 1 00—21 00    |
| Essex county.  |               |
| Granby and Victory, Cong. ch. and so. . . . .  | 4 38          |
| Franklin co. Aux. Soc. C. B. Swift, Tr. . . . .  |               |
| East Berkshire, Cong. ch. and so. . . . .  | 7 25          |
| Fairfield, Harmon Northrop, 2; Mrs. S. H. Northrop, 2; B. W. Northrop, 1; Mrs. E. A. Northrop, 1; Miss Helen A. N., 1; . . . . . | 7 00          |
| Swanton, Cong. ch. and so. . . . .   | 13 15—27 40   |
| Orange county.   |               |
| West Randolph, Cong. ch. and so. . . . .   | 19 40         |
| Orleans county.  |               |
| Beebe Plain, Mrs. E. A. McPherson, . . . . .   | 10 00         |
| Newport, Cong. ch. and so. . . . .   | 12 25—22 25   |
| Rutland county.  |               |
| Benson, Cong. ch. and so. . . . .  | 13 00         |
| E. Hubbardston, Mrs. H. E. Lincoln, . . . . .  | 10 00—23 00   |
| Washington county Aux. Soc. G. W. Scott, Tr. . . . .   |               |
| Northfield, Cong. ch. and so. . . . .  | 13 00         |
| Windham county Aux. Soc. H. H. Thompson, Tr. . . . .   |               |
| Brattleboro, Central ch. m. c. . . . .   | 22 01         |
| Grafton, Cong. ch. and so. . . . .   | 21 25         |
| So. Londonderry, Nancy Cochran, . . . . .  | 1 00          |
| West Townsheud, Mary E. Pierce, . . . . .  | 3 90—48 16    |
| Windsor county.  |               |
| Quechee, A mother, . . . . .   | 1 00          |
| Springfield, Mrs. F. Parks (extra), 100; A friend, for Papal Lands, 100; . . . . .   | 200 00        |
| West Hartland, Cong. ch. and so. . . . .   | 8 00          |
| Woodstock, 1st Cong. ch. and so. . . . .   | 21 06—230 06  |
|  | <u>547 50</u> |

## MASSACHUSETTS.

|   |               |
|---|---------------|
| Barnstable county.  |               |
| West Barnstable, Cong. ch. and so. . . . .  | 10 00         |
| Berkshire county.   |               |
| Mill River, Melissa R. Wilcox, . . . . .  | 20 00         |
| No. Adams, Cong. ch. and so. . . . .  | 110 79        |
| Pittsfield, 1st Cong. ch. and so. 56.83; South Cong. ch. and so. to const. Rev. C. H. HAMLIN, H. M. 50; . . . . .   | 106 88—237 67 |
| Bristol county.   |               |
| Preston, Cong. ch. and so. . . . .  | 6 43          |
| Mansfield, Cong. ch. and so. . . . .  | 10 51         |
| Raynham, 1st Cong. ch. and so. . . . .  | 23 00         |
| Taunton, Mrs. E. K. Perrin, . . . . .   | 15 00—54 94   |
| Brookfield Ass'n. William Hyde, Tr. . . . .   |               |
| Dana, Cong. ch. and so. . . . .   | 6 00          |
| Spencer, 1st Cong. ch. and so. to const. MARY A. MILES, JEANETTE PRINCE, ELLEN P. STARR, SARAH W. DYER, and Mrs. J. W. TEMPLE, H. M. 495.76; J. L. Bush, 5,000; . . . . . | 5,495 76      |
| Ware, East Cong. ch. and so. . . . .  | 1 00—5,502 76 |
| Essex county.   |               |
| Andover, Students in Phillips academy, . . . . .  | 2 00          |
| Methuen, 1st Parish ch. to const. Rev. Z. S. HOLBROOK, H. M. . . . .  | 88 00—90 00   |
| Essex county, North.  |               |
| Bradford, A friend, . . . . .   | 2 00          |
| Haverhill, Cen. Cong. ch. and so. . . . .   | 85 17         |
| Ipswich, 1st Cong. ch. and so. . . . .  | 25 13         |
| Newburyport, North Cong. ch. and so. . . . .  | 33 23         |
| West Newbury, J. C. Carr, . . . . .   | 10 00—155 53  |
| Essex co. South Conf. of Ch's. C. M. Richardson, Tr. . . . .  |               |
| Beverly, Dane St. ch. and so. . . . .   | 9 06          |
| Danvers, A friend, . . . . .  | 5 00          |

|  |                 |
|--|-----------------|
| Essex, Cong. ch. and so.                     | 35 62           |
| Lynn, Central Cong. ch. and so. 40;          |                 |
| North Cong. ch. and so. 9.93;                | 49 98           |
| Peabody, Rockville Cong. ch.                 | 5 00            |
| Salem, Tabernacle ch. and so. m. c.          | 33 96—138 62    |
| Hampden co. Aux. Society. Charles Marsh, Tr. |                 |
| Holyoke, 2d Cong. ch. and so.                | 33 54           |
| Indian Orchard, Cong. ch. and so.            | 45 00           |
| Miteneague, 2d Cong. ch. and so.             | 12 89           |
| Monson, Cong. ch. and so.                    | 94 58           |
| Southwick, Cong. ch. and so.                 | 10 00           |
| Springfield, South ch. and so. 105.33;       |                 |
| Olivet ch. and so. with other dona.          |                 |
| to const. C. K. CAMP, H. M. 45.23;           |                 |
| M. 250; A friend, 15;                        | 415 56          |
| West Granville, Cong. ch. and so.            | 5 00—616 57     |
| Hampshire county Aux. Society.               |                 |
| East Hampton, Payson Cong. ch. and so.       | 826 20          |
| Enfield, Cong. ch. and so.                   | 131 60          |
| Hadley, Russell ch. and so.                  | 18 52           |
| Northampton, 1st Cong. ch. and so.           |                 |
| m. c. 18.70; Rev. H. L. Edwards,             |                 |
| 10;  | 28 70           |
| North Hadley, Cong. ch. and so.              | 4 40            |
| South Hadley Falls, Cong. ch. and so.        | 41 20—1,050 62  |
| Middlesex county.                            |                 |
| Arlington, Cong. ch. and so.                 | 50 00           |
| Framingham, Plymouth ch. and so.             | 27 39           |
| Holliston, Mrs. James Leland,                | 1 00            |
| Lowell, 1st Cong. ch. and so.                | 85 38           |
| Malden, 1st Cong. ch. and so.                | 43 33           |
| Newton, Eliot ch. and so.                    | 424 20          |
| Newton Centre, A.                            | 100 00          |
| Reading, Old South ch. and so.               | 24 45           |
| Somerville, Broadway ch. and so to           |                 |
| const. S. C. DARLING, H. M. 100;             |                 |
| Franklin St. ch. m. c. 8.32;                 | 108 32          |
| Stoneham, Cong. ch. and so.                  | 8 15            |
| Waverly, Cong. ch. and so.                   | 23 00           |
| Wayland, Cong. ch. and so.                   | 7 00            |
| West Somerville, Cong. ch. and so.           | 2 13            |
| Wilmington, Cong. ch. and so. m. c.          |                 |
| 20.20; J. Skilton, 40;                       | 60 20           |
| Woburn, 1st Cong. ch. and so. 186.65;        |                 |
| m. c. 34.22; Mrs. Stephen Dow, 5;            | 225 87—1,190 47 |
| Middlesex Union.                             |                 |
| Leominster, Cong. ch. and so. 72.96;         |                 |
| Sumner Haynes, 10;                           | 82 96           |
| Westford, Union Cong. ch. and so.            | 2 00—84 96      |
| Norfolk county.                              |                 |
| Braintree, 1st Cong. ch. and so.             | 5 24            |
| Stoughton, Mary A. Bronson,                  | 1 00            |
| Weymouth, H. F. Vickery,                     | 10 00—16 24     |
| Old Colony Auxiliary.                        |                 |
| Fairhaven, 1st Cong. society,                | 25 00           |
| Lakeville, Union Grove ch. and so.           | 3 29            |
| Mattapoisett, Cong. ch. and so. (add'l),     | 7 00            |
| New Bedford, 1st Cong. ch. and so.           | 50 00           |
| North Rochester, Cong. ch. and so.           | 15 87           |
| Rochester, 1st Cong. ch. and so.             | 69 89           |
| South Dartmouth, Cong. ch. and so.           | 4 00—175 05     |
| Plymouth county.                             |                 |
| Abington, Cong. ch. and so.                  | 13 72           |
| Campello, Cong. ch. and so.                  | 50 00           |
| Marion, Cong. ch. and so.                    | 22 00—85 72     |
| Suffolk county.                              |                 |
| Boston, — Summary for 1879: —                |                 |
| Old South church,                            | 7,110.37        |
| do to Woman's Board,                         | 444.08—7,554 45 |
| Park Street church,                          | 3,271.60        |
| do to Woman's Board,                         | 718.00—3,989 60 |
| Shawmut church,                              | 2,845.47        |
| do to Woman's Board,                         | 832.50—3,677 97 |
| Mount Vernon church,                         | 3,107.30        |
| do to Woman's Board,                         | 349.00—3,456 30 |
| 2d Church (Dorchester),                      | 2,649.35        |
| do to Woman's Board,                         | 639.50—3,288 85 |
| Central church,                              | 2,583.49        |
| do to Woman's Board,                         | 479.49—3,062 98 |
| Union church,                                | 1,238.62        |
| do to Woman's Board,                         | 387.75—1,626 37 |
| Phillips church,                             | 996.48          |
| do to Woman's Board,                         | 572.00—1,568 48 |
| Central ch. (Jam. Plain),                    | 1,028.34        |
| do to Woman's Board,                         | 303.91—1,332 25 |
| Immanuel church,                             | 1,000.00        |
| do to Woman's Board,                         | 136 60—1,136 60 |

|  |                 |
|--|-----------------|
| Winthrop ch. (Charlestown),  | 619.88          |
| do to Woman's Board,   | 34.00—653 88    |
| Eliot church,  | 442.66          |
| do to Woman's Board,   | 201.93—644 59   |
| Berkeley St. church,   | 277.09          |
| do to Woman's Board,   | 253.00—530 09   |
| Walnut Ave. church,  | 343.44          |
| do to Woman's Board,   | 65.00—408 44    |
| South Evang. ch. (West Roxbury),   | 299.70          |
| do to Woman's Board,   | 63.00—362 70    |
| Highland church,   | 223.64          |
| do to Woman's Board,   | 92.00—315 64    |
| Maverick church,   | 50.68           |
| do to Woman's Board,   | 220.00—270 68   |
| Village ch. (Dorchester),  | 100.00          |
| do to Woman's Board,   | 80.00—180 00    |
| Evang. ch. (Brighton),   | 135 00          |
| Pilgrim church,  | 64 75           |
| 1st ch. (Charlestown), to Woman's Board,   | 58 00           |
| Salem and Mariner's ch.  | 45 00           |
| Olivet church, to Woman's Board,   | 28 53           |
| Holland church,  | 14 55           |
| Boylston church,   | 11 46           |
| E Street church,   | 2 00            |
| Trinity ch. (Neponset), to Woman's Board,  | 1 00            |
| Miscellaneous, —   |                 |
| Woman's Board,   | 721 58          |
| FRANCIS G. PRATT, Jr., to const. himself H. M. 100; Joshua Bates, 10; Two friends, 6; Miss F. D. Nelson, 5; A friend, 1; Widow's mite, 28c. Other donations and legacies, particulars of which have been acknowledged, 1,318.00; | 3,440 28        |
| Acknowledged elsewhere,  | 36,582 02       |
|  | 36,174 32       |
|  | 407 70          |
| Chelsea, 1st Cong. ch. and so. 67.36;  |                 |
| 3d Cong. ch. and so. 39.25; Central ch. and so. 4.51; Miss A. M. Dutch, 10;  | 121 12—528 82   |
| Worcester county, North.   |                 |
| Phillipston, 1st Cong. ch. and so.   |                 |
| 34.55; m. c. 20.95;  | 55 50           |
| Petersham, Cong. ch. and so.   | 2 60            |
| Templeton, Cong. ch. and so. 14.94;  |                 |
| Ladies' collec. 23.93; Daniel Ward, 5;   | 43 87           |
| Winchendon, No. Cong. ch. and so.  | 10 10—112 07    |
| Worcester co. Central Asso'n. E. H. Sanford, Tr.   |                 |
| Holden, Cong. ch. and so.  | 19 18           |
| Princeton, Cong. ch. and so.   | 37 00           |
| Shrewsbury, Cong. ch. and so.  | 37 50           |
| Webster, 1st Cong. ch. and so.   | 36 00           |
| West Berlin, Francis Rand,   | 1 90            |
| West Rutland, Otis Demond,   | 10 00           |
| Worcester, Piedmont ch. and so.  |                 |
| 134.02; Old South ch. and so.  |                 |
| 45.20; Plymouth ch. and so. 18.92;   | 193 14—339 72   |
| Worcester co. South Conf. of Ch's. William R. Hill, Tr.  |                 |
| Milford, 1st Cong. ch. and so.   | 145 67          |
| Milbury, 2d Cong. ch. and so.  | 39 70           |
| Northbridge Centre, Cong. ch. and so.  | 18 38           |
| Sutton, A friend,  | 10 00—213 75    |
|  | 10,603 51       |
| Legacies. — Boston, Mrs. Abigail J. Batchelder, add'l,   | 23 82           |
| Methuen, Joseph F. Ingalls, add'l, by Samuel C. Sargent, Ex'r,   | 25 00           |
| Weston, Benjamin Sewall, by Charles T. Hubbard, Ex'r,  | 5,000 00        |
| Falmouth, Thacher Lewis, by Thomas Lewis, adm'r,   | 400 00          |
| Hopkinton, Mrs. Sally G. Smith,  | 500 00—5,948 82 |
|  | 16,552 33       |
| RHODE ISLAND.  |                 |
| North Scituate, Cong. ch. and so.  | 10 00           |
| Pawtucket, Cong. ch. and so. 50; S. W. Piimpton, 1;  | 51 00           |
| Providence, Pilgrim ch. and so.  | 65 00—126 00    |

## CONNECTICUT.

|  |          |         |
|--|----------|---------|
| Fairfield county.                      |          |         |
| Black Rock, Cong. ch. and so.          | 44 00    |         |
| Bridgeport, Park St. ch. and so.       | 40 00    |         |
| North Greenwich, Cong. ch. and so.     | 100 00   | —184 00 |
| Hartford county. E. W. Parsons, Tr.    |          |         |
| Berlin, 2d Cong. ch. and so.           | 32 20    |         |
| Bristol, Cong. ch. and so.             | 5 00     |         |
| Glastenbury, 1st Cong. ch. and so.     | 50 00    |         |
| Hartford, 1st Cong. ch. and so. 14;    |          |         |
| m. c. 11.85; Theol. Sem'y, m. c. 22;   | 47 85    |         |
| New Britain, Members of So. ch.        | 45 00    |         |
| Southington, Cong. ch. and so. 373.62, |          |         |
| less express, to const. F. B. HAYES,   |          |         |
| H. M.                                  | 373 12   |         |
| Snuth Windsor, Cong. ch. and so.       | 27 41    |         |
| West Avon, Cong. ch. and so.           | 5 00     |         |
| West Hartford, Cong. ch. and s.        | 10 00    |         |
| Windsor, Cong. ch. and so.             | 38 51    |         |
| Windsor Locks, Cong. ch. and so.       | 101 43   |         |
|  | 735 52   |         |
| Less returned, amt. ack'd from East    |          |         |
| Hartland in January "Herald,"          | 7 26     | —728 26 |
| Litchfield co. G. C. Woodruff, Tr.     |          |         |
| Canaan, 1st Cong. ch. and so.          | 7 50     |         |
| Falls Village, Cong. ch. and so.       | 5 50     |         |
| Harwinton, Cong. ch. and so.           | 50 15    |         |
| Kent, 1st Cong. ch. and so.            | 13 16    |         |
| Norfolk, Cong. ch. and so.             | 600 00   |         |
| Terrysville, Cong. ch. and so. m. c.   | 21 00    |         |
| Thomaston, Cong. ch. and so.           | 44 90    |         |
| Warren, 1st Eccl. ch. and so.          | 25 00    |         |
| Washington, Cong. ch. and so.          | 97 05    | —864 26 |
| Middlesex co. E. C. Hungerford, Tr.    |          |         |
| Centre Brook, 2d Cong. ch. and so.     | 8 25     |         |
| Deep River, Cong. ch. and so. 72.96;   |          |         |
| Mrs. A. Watrous, 4;                    | 76 96    |         |
| Durham, 1st Cong. ch. and so.          | 5 00     |         |
| Haddam Neck, Cong. ch. and so.         | 12 45    |         |
| Middletown, 1st Cong. ch. and so.      | 88 16    |         |
| Old Saybrook, Cong. ch. and so.        | 9 91     |         |
| West Brook, Cong. ch. and so. m. c.    | 42 33    | —243 06 |
| New Haven co. F. T. Jarman, Agent.     |          |         |
| Branford, H. G. Harrison,              | 4 00     |         |
| Cheshire, Cong. ch. and so.            | 49 55    |         |
| Milford, Plymouth ch. and so.          | 43 03    |         |
| New Haven, North ch. and so. m. c.     |          |         |
| 6.71; Nelson Hall, 30; Lyman           |          |         |
| Osborn, 10; C. A. Sheldon, 2;          | 48 71    |         |
| North Branford, Cong. ch. and so.      | 46 57    |         |
| North Haven, La. Benev. Soc. with      |          |         |
| other dona. to const. HORACE P.        |          |         |
| SHARES, H. M.                          | 42 00    |         |
| Orange, Cong. ch. and so.              | 11 92    | —250 78 |
| New London co., L. A. Hyde and L. C.   |          |         |
| Learned, Tr's.                         |          |         |
| Colchester, 1st Cong. ch. and so. to   |          |         |
| const. S. E. SWIFT and E. S. DAY,      |          |         |
| H. M.                                  | 203 71   |         |
| Griswold, Cong. ch. and so.            | 80 00    |         |
| Lebanon, Exeter ch. and so.            | 2 47     |         |
| Lyne, Cong. ch. and so.                | 10 67    |         |
| New London, 1st Ch. of Christ, 79.27;  |          |         |
| m. c. 23.92; 2d Cong. ch. and so.      |          |         |
| m. c. 5.82;                            | 102 01   |         |
| Norwich, 2d Cong. ch. and so. m. c.    | 36 40    |         |
| Taftville, Cong ch. and so.            | 11 00    | —453 26 |
| Tolland county, E. C. Chapman, Tr.     |          |         |
| Columbia Cong. ch. and so. to const.   |          |         |
| E. L. RICHARDSON, H. M.                | 93 01    |         |
| Mansfield, 1st Cong. ch. and so.       | 82 00    |         |
| Somers, Cong. ch. and so. 50.65;       |          |         |
| m. c. 22.22;                           | 72 87    |         |
| Vernon, Cong. ch. and so.              | 27 02    |         |
| Willington, Cong. ch. and so.          | 5 00     | —279 90 |
| Windham county.                        |          |         |
| Ekonk, Elizabeth W. Kasson,            | 10 00    |         |
| Hampton, A friend,                     | 10 00    |         |
| Pomfret, 1st Cong. ch. and so. 75;     |          |         |
| m. c. 34.43;                           | 109 43   |         |
| Putnam, 2d Cong. ch. and so. to const. |          |         |
| CHAS. A. WILSON, H. M.                 | 115 56   |         |
| Thompson, Cong. ch. and so.            | 141 00   | —385 99 |
| — A lady,                              |          | 500 00  |
|  | 3,839 51 |         |

Legacies. — Hartford, Loyal Wilcox, by  
Henry S. Barbour, Ex'r,

2,500 00

6,389 51

## NEW YORK.

|  |           |
|--|-----------|
| Batavia, Mrs. Anna V. S. Fisher,         | 10 00     |
| Binghamton, 1st ch. S. G. Niles, 15      |           |
| W. T. Doubleday, 5;                      | 20 00     |
| Black Creek, Cong. ch. and so.           | 7 00      |
| Brooklyn, Ch. of the Pilgrims (of which  |           |
| from R. P. Buck, 500), 2,376.09; Central |           |
| c. c. 258.12; m. c. 105; South           |           |
| Cong. ch. 44.74; Puritan ch. 16.01;      |           |
| A friend of missions to const. Rev.      |           |
| THOMAS B. McLEOD, H. M. 50;              | 2,849 96  |
| Champlain, Miss A. L. Savage,            | 4 60      |
| Chateaugay, Joseph Shaw,                 | 4 00      |
| Chestertown, R. C. Clapp,                | 1 00      |
| Clifton Springs, Mrs. Andrew Peirce,     | 25 00     |
| Coxsackie, M. Lusk,                      | 10 00     |
| Dunnsville, W. G. Davis,                 | 50 00     |
| East Bloomfield, Cong. ch. and so.       |           |
| 54.45; R. B. Goodwin, 2;                 | 56 45     |
| Fairport, 1st Cong. ch. and so.          | 75 00     |
| Floyd, Welsh Cong. ch. and so.           | 2 56      |
| Hannawa Falls, Mrs. Abner Clark,         | 20 00     |
| Keeseville, M. Finch, 5; J. W. Davis,    |           |
| 5;                                       | 10 00     |
| Madison, Cong. ch. and so.               | 10 00     |
| Millville, Cong. ch. and so.             | 9 11      |
| Moravia, 1st Cong. ch. and so.           | 37 17     |
| Munnsville, H. Gaston,                   | 1 00      |
| New Lebanon, W. Hitchcock,               | 3 00      |
| New York, Broadway Tabernacle ch.        |           |
| in part, 3,701 72; Mrs. E. P. Woolsey,   |           |
| to const. G. M. Woolsey and E. J.        |           |
| Woolsey, H. M. 200; H. T. Mor-           |           |
| gan, 100; A friend, to const. Rev.       |           |
| W. H. WOODWELL, H. M. 100; Mrs.          |           |
| H. Belden, 5; A friend, through "N.      |           |
| Y. Observer," 5;                         | 4,111 72  |
| North Haverfield, Mr. and Mrs. C.        |           |
| Nichols,                                 | 2 00      |
| Richville, Rev. G. Cross, and Mrs.       |           |
| Annie E. Cross,                          | 2 00      |
| Rome, Welsh Cong. ch. and so.            | 5 27      |
| Rushville, Cong. ch. and so.             | 8 00      |
| Troy, Mrs. Pauline S. Conant,            | 5 00      |
| Union Centre, P. T. Brown,               | 2 00      |
| Watertown, Miss P. F. Hubbard,           | 1 00      |
|  | —7,243 14 |

## NEW JERSEY.

|  |         |
|--|---------|
| Bernardsville, J. S. Roberts,            | 50 00   |
| Jersey City, 1st Cong. ch. and so. m. c. | 22 27   |
| Montclair, 1st Cong. ch. and so.         | 122 96  |
| Newark, 1st Cong. ch. and so. 40.73; A   |         |
| friend, 1;                               | 41 73   |
| Orange, Trinity Cong. ch. and so.        | 12 10   |
|  | —249 06 |

## PENNSYLVANIA.

|                                       |         |
|---------------------------------------|---------|
| Allegheny, Plymouth ch. with other    |         |
| dona. to const. Rev. H. C. CRANE,     |         |
| H. M.                                 | 23 28   |
| Blossburg, Welsh Cong. ch. and soc.   | 17 20   |
| Montrose, Edwin Lathrop,              | 10 00   |
| Morris Run, Welsh Cong. ch. and so.   | 3 42    |
| Philadelphia, Central Cong. ch. m. c. |         |
| 27.05; I. M. Van Harlingen, 25;       | 52 05   |
| Pittsburgh, Rev. T. Edwards,          | 5 00    |
| Plymouth, Welsh Cong. ch. and so.     | 7 00    |
| Providence, Welsh Cong. ch. and so.   | 10 00   |
| Spartansburg, Mrs. E. E. DeLand,      | 1 00    |
|                                       | —128 95 |

## DISTRICT OF COLUMBIA.

|                                   |       |
|-----------------------------------|-------|
| Washington, 1st Cong. ch. and so. | 32 94 |
|-----------------------------------|-------|

## TENNESSEE.

|                                      |       |
|--------------------------------------|-------|
| Legacies. — Athens, D. Coe, by J. E. |       |
| Jewell,                              | 15 00 |

## VIRGINIA.

|                            |       |
|----------------------------|-------|
| Orange C. H., Two friends, | 10 00 |
|----------------------------|-------|

## OHIO.

|                                   |       |
|-----------------------------------|-------|
| Akron, Cong. ch. and so.          | 83 50 |
| Ashtabula, William M. Eames,      | 15 00 |
| Atwater, Cong. ch. and so.        | 20 14 |
| Cleveland, Euclid Av. Cong. ch.   | 16 29 |
| Coolville, Mrs. M. B. Bartlett,   | 28 90 |
| Defiance, G. H. Palmer,           | 20 00 |
| Hudson, Mrs. J. Strong, deceased, | 5 00  |

|  |             |
|--|-------------|
| Lenox, Cong. ch. and so.               | 6 50        |
| Marietta, 1st Cong. ch. and so. add'l, | 50 00       |
| Minersville, Welsh Cong. ch. and so.   | 6 00        |
| Orwell, Rev. William T. Richardson,    | 5 00        |
| Pomeroy, Welsh Cong. ch. and so.       | 8 19        |
| Springfield, Cong. ch. and so.         | 8 58        |
| Steuben, M. M. Akerton,                | 4 00        |
| Strongsville, Free Cong. ch.           | 5 00        |
| Toledo, 1st Cong. ch. and so. add'l,   | 50 00       |
| Weymouth, Cong. ch. and so.            | 7 00—339 10 |

## INDIANA.

|                       |       |
|-----------------------|-------|
| Lowell, Thomas Peach, | 10 00 |
|-----------------------|-------|

## ILLINOIS.

|   |             |
|---|-------------|
| Cairo, H. S. Blanchard, "for China Mission,"    | 1 00        |
| Chesterfield, Cong. ch. and so.                 | 1 00        |
| Chicago, N. E. ch. and so. 133.00; m. c. 10.64; | 143 64      |
| Dement, Cong. ch. and so.                       | 3 75        |
| Galesburg, Mrs. E. T. Parker,                   | 5 00        |
| Hampton, Cong. ch. and so.                      | 3 10        |
| Jacksonville, James Thorndike,                  | 80          |
| La Moille, Cong. ch. and so.                    | 25 50       |
| Lexington, A friend,                            | 2 00        |
| Pittsfield, Mrs. Elizabeth Cater,               | 11 00       |
| Princeton, Cong. ch. and so.                    | 55 81       |
| Quincy, L. Kingman,                             | 9 00        |
| Rio, Cong. ch. and so.                          | 9 25        |
| Rockford, 2d Cong. ch. and so. 239.48;          |             |
| Mrs. Richard Thomas, 5;                         | 244 48      |
| Rushville, L. R. Caldwell,                      | 4 00—519 33 |

## MICHIGAN.

|  |             |
|--|-------------|
| Ann Arbor, 1st Cong. ch. and so.                 | 57 86       |
| Bridport, Cong. ch. and so.                      | 2 00        |
| Charlotte, Mrs. B. Landers,                      | 5 00        |
| Dexter, Dennis Warner,                           | 9 00        |
| Grass Lake, Cong. ch. and so.                    | 11 00       |
| Homestead, Cong. ch. and so.                     | 1 00        |
| Kalamazoo, Plymouth ch. and so. 30.23;           |             |
| M. Heydenburk, 10;                               | 40 23       |
| Kalamo, Cong. ch. and so.                        | 5 00        |
| Marshall, Mrs. A. B. Gattrell,                   | 1 00        |
| Muskegon, 1st Cong. ch. and so. add'l,           | 15 61       |
| Olivet, 1st Cong. ch. and so.                    | 32 49       |
| Richland, 1st Presb. ch.                         | 8 50        |
| St. Johns, Mrs. D. Baldwin, 1; A. J. Baldwin, 3, | 4 00—192 69 |

## MISSOURI.

|                                 |       |
|---------------------------------|-------|
| St. Louis, 1st Cong. ch. and so | 46 03 |
|---------------------------------|-------|

## MINNESOTA.

|   |              |
|---|--------------|
| Austin, Cong. Union ch.   | 25 77        |
| Fairmont. 1.50 under Minneapolis in Dec. "Herald" should be credited to Rev. D. B. Eells. |              |
| Faribault, Cong. ch. and so.  | 30 69        |
| Minneapolis, Plymouth ch. 22.55;  |              |
| "Once a quarter," 10;   | 32 95        |
| Morris, Cong. ch. and so.   | 3 04         |
| Northfield, 1st Cong. ch. and so.   | 37 68—130 13 |

## IOWA.

|  |           |
|--|-----------|
| Afton, Rev. R. H. Cunningham,  | 1 00      |
| Belmond, Rev. J. D. Land,  | 1 00      |
| Bowen's Prairie, Cong. ch. and so.   | 20 00     |
| Charles City, 1st Cong. ch. and so.  | 7 35      |
| Chester Centre, Cong. ch. and so.  | 24 74     |
| Cromwell, Cong. ch. and so.  | 10 00     |
| Des Moines, Plymouth Cong. ch. and so.   | 107 90    |
| Farmington, M. H. Cooley,  | 2 00      |
| Green Mountain, Rev. Henry L. Chase and wife, for educational work in Harpoot, under care Rev. H. N. Barnum, | 100 00    |
| Ginnell, Rev. H. K. Edson, 10; Mrs. P. B. Day, 5;  | 15 00     |
| Kellogg, Cong. ch. and so.   | 27 00     |
| Lyons, 1st Cong. ch. and so.   | 34 00     |
| Sabula, Rev. and Mrs. J. Alderson,   | 5 00      |
| Tabor, William W. Hoote,   | 90—355 89 |

## WISCONSIN.

|   |       |
|---|-------|
| Beloit, 1st Cong. ch. and so.                               | 17 17 |
| Berlin, Union ch. miss. soc.                                | 11 00 |
| Dodgeville, Mrs. Jane H. Jones,                             | 10 00 |
| Lancaster, Cong. ch. and so.                                | 20 00 |
| Milwaukee, Spring St. ch. and so.                           | 40 75 |
| Rosendale, Thank-offering from Mr. and Mrs. E. J. Montague, | 25 00 |

|                                |              |
|--------------------------------|--------------|
| Salem, William Munson,         | 50 00        |
| Shullsburg, "Helpers,"         | 1 00         |
| Union Grove, Cong. ch. and so. | 24 02—198 94 |

## KANSAS.

|                                |            |
|--------------------------------|------------|
| Arvonia, 1st Cong. ch. and so. | 9 00       |
| Neosho Falls, S. B. Dyckman,   | 5 00       |
| Osborne, Cong. ch. and so.     | 4 00—18 00 |

## NEBRASKA.

|                             |       |
|-----------------------------|-------|
| Hastings, Cong. ch. and so. | 14 55 |
|-----------------------------|-------|

## CALIFORNIA.

|  |       |
|--|-------|
| Oakland, 1st ch. 53.54; Ply. Av. ch. 20; | 73 54 |
|--|-------|

## CANADA.

|                               |             |
|-------------------------------|-------------|
| Province of Quebec.           |             |
| Coaticook, A friend,          | 1 00        |
| Danville, Cong. ch. and so.   | 20 00       |
| Sherbrooke, Cong. ch. and so. | 46 60—67 60 |

## FOREIGN LANDS AND MISSIONARY STATIONS.

|   |              |
|---|--------------|
| Mahratta Mission, H. B. Boswell, 82;              |              |
| Major William Hanson, 41; G. A. Kittredge, 20.50; | 143 50       |
| South Africa, Wellington, Annie M. Wells,         | 20 00—163 50 |

## MISSION WORK FOR WOMEN.

## FROM WOMAN'S BOARD OF MISSIONS.

|  |                    |
|--|--------------------|
| Mrs. Benjamin E. Bates, Boston, Treasurer.   |                    |
| For several missions in part,  | 6,323 00           |
| For outfits and traveling expenses of Misses Ely, Chamberlain, Gleason, Leitch, G. A. Chandler, and Colby (add'l), and for traveling expenses of Mrs. Schneider, | 4,076 44—10,399 44 |

## FROM WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

|   |          |
|---|----------|
| Mrs. J. B. Leake, Chicago, Illinois, Treasurer, | 1,000 00 |
|---|----------|

## MISSION SCHOOL ENTERPRISE.

|  |        |
|--|--------|
| MAINE. — Yarmouth, 1st Cong. ch. and so. 16; a friend, 2.50; York, 1st Cong. s. s. 5.75; 2d Cong. s. s. 3.50;  | 27 75  |
| NEW HAMPSHIRE. — Campton, Cong. s. s. 43.30; Laconia, Cong. s. s. 5.62;  | 48 92  |
| VERMONT. — Granby and Victory, Cong. s. s. 3.62; Springfield, Cong. s. s. for Rev. R. A. Hume's school at Ahmednuggur, 40; St. Johnsbury, a friend, to assist a graduate of Training School at Kioto, 25;                        | 68 62  |
| MASSACHUSETTS. — Boston, Old Colony s. s., for Hohannes Mardirosoian, Harpoot, 30; Immanuel s. s. 4.29; Fitchburg, Calv. Cong. s. s. for Mr. Hume's school at Ahmednuggur, 40; Natick, 1st Cong. s. s. for teacher in India, 50; | 124    |
| CONNECTICUT. — Colchester, 1st Cong. s. s. 44.07; Collinsville, Cong. s. s. 18; Higganum, 1st Cong. s. s. 11.50; Middletown, South Cong. s. s. 25;   | 98 57  |
| NEW YORK. — New York, Olivet Miss. s. s. 25; Poughkeepsie, 1st Cong. s. s. for B. Chismadi, Ahmednuggur, 40; Troy, Mary F. and Margaret Cushman, each, 1; Mary F., special for Turkey, 1; Margaret, special for Japan, 1;        | 69 00  |
| MINNESOTA. — Minneapolis, M. M. Burdick, for a student at Marash,  | 10 00  |
| MISSOURI. — Kansas City, 1st Cong. s. s.   | 8 40   |
| CANADA. — Montreal, S. S. class of A. Kingman, Jr., for pupil at Ahmednuggur,  | 8 50   |
|  | 464 05 |

|                                 |             |
|---------------------------------|-------------|
| Donations received in December, | 37,978 36   |
| Legacies " " "                  | 8,622 84    |
|                                 | \$46,601 18 |

Total from September 1st to December 31st, Donations, \$92,656.39; Legacies, \$23,613.68 = \$116,270.07.



## FOR YOUNG PEOPLE.

### THE CELESTIAL EMPIRE.

So the Chinese call their land, believing that it is the centre of the world and the especial favorite of heaven. It is, indeed, in many respects a beautiful land. The picture here given is said to be a fair representation of the country. Here we have the mountain and the plain, the canal and the bridges. In the foreground we see a man bowing obsequiously before a mandarin, or high official, over whose head a servant holds an umbrella. Canals are so common in some parts of China that bridges are seen in every direction, and they are



A SCENE IN CHINA.

said to be all of one style of construction, varying only in size and height. There is a singular reason given why many of them are very low. The Chinese believe, more than in anything else, in the power of unseen spirits, and in what they call *fung-shwuy*, or luck. Some places are supposed to be lucky, and some unlucky. This good luck of a locality, as they imagine, can be disturbed

by some change in the buildings or in the land. Mr. Nevins, who was a missionary in China for many years, says that the theory about *fung-shwuy*, or luck, has a great effect upon the height of the canal bridges, inasmuch as those who live near the bridges sometimes demand that they be built very low because their luck will fail them should any marked change be made in the face of the country. He also tells us that a house is considered very unlucky when the corners of another house point towards it, or it is surrounded by higher buildings. When a new house is built lanterns are hung on the frame, night after night, while gongs are beaten, to attract the luck. But this process,

which is supposed to help the new house, injures the neighbors' luck, drawing it away from their dwellings, and so they feel obliged to try to keep their luck by lifting their lanterns higher, and by a louder drumming upon gongs. When the English Church missionaries, at Foochow, had some trouble last year in the Chinese courts, one of the complaints made against them by the natives was that they had destroyed the luck of the city by building their houses with high pitched roofs. This was the way in which the Chinese accounted for the recent floods which



A CHINESE OFFICIAL.

have come upon the city. The Chinese are often said to be well educated. This is true of only a small part of the people, and even those who spend years in the schools give most of their time to commit to memory long passages from their classics. Even the best educated know little about the world. On a Chinese map of the world, one that was recently bought there, the eighteen provinces of the Empire are put down, but all other countries are marked simply by spots. The world is represented as resting on a buffalo, and earthquakes are supposed to be caused by the motion of the beast as he shifts his burden.





## BUDDHIST HERMITS.

One of the sad sights in China and Japan is the number of people who think to lay up treasure in heaven by repeating the name of Buddha, their god. Many of the Buddhist priests retire to caves or huts, where they shut themselves up in solitary confinement. The place is sometimes sealed by numerous strips of



A BUDDHIST HERMIT.

paper, on which is written the day when the hermit entered upon his lonely life. Only a little hole is left in the cell through which food is passed. Here the hermit stays for years, keeping a taper lighted before his shrine, and repeating prayers until he becomes dull and stupid. The merit before his god, which he is supposed to gain by this self-denying process, it is thought may be made over to another person, and so rich men, who do not wish to endure the long confinement hire some one to do it for them. In the cut here given, the people are passing food to a hermit. It is for us who know that God is not pleased with this vain service to tell men who crave pardon and peace of the blessed

ed Saviour who has made the one and only offering necessary for sin.

THE following is the postscript of a recent letter received by the treasurer from a little girl inclosing two dollars, which she and her sister, both under ten years of age, have saved for missions : —

“December 15. Yesterday I chose Turkey for my mission field to look out things about. I drew a map of it and have marked the things about it in the last two *Missionary Herald*s, and I am going to make notes of what I read, and the names of the missionaries. I send another dollar to be used especially for Turkey, and Margaret chose Japan, and is going to do the same with Japan as I. She also sends another dollar especially for Japan.”



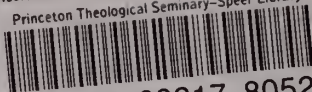


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Missionary Herald

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